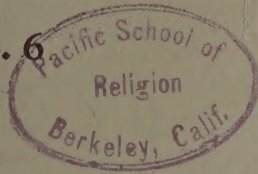


Federal Council BULLETIN

Vol. XIII, No. 6



June, 1930

Some Christian Ideals of Education

By ROBERT E. SPEER



Pentecost and Christian Character

By JOHN M. MOORE



Conscience and Citizenship



A Time for Plain Speaking!



A Journal of Interchurch Cooperation

Coming Events

ASSOCIATION OF EXECUTIVE SECRETARIES OF COUNCILS OF CHURCHES Chicago, Ill.	June 16-20
WORLD'S COMMITTEE, YOUNG WOMEN'S CHRISTIAN ASSOCIATION Geneva, Switzerland	June 17-24
INTERRACIAL CONFERENCE OF CHURCH WOMEN Oberlin, Ohio	June 20-22
CENTRAL BUREAU FOR RELIEF, EUROPEAN EXECUTIVE COMMITTEE Augsburg, Germany	June 23-24
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION Toronto, Canada	June 23-29
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE New York, N. Y.	June 27
FRIENDS' GENERAL CONFERENCE Cape May, N. J.	July 7-14
ADULT RELIGIOUS EDUCATION CONFERENCE Chicago, Ill.	July 28-Aug. 3
WORLD'S CHRISTIAN ENDEAVOR CONVENTION Berlin, Germany	August 5-10
GENERAL CHURCH SCHOOL CONVENTION, AFRICAN M. E. ZION CHURCH Detroit, Mich.	August 5-11
EXECUTIVE COMMITTEE, WORLD STUDENT CHRISTIAN FEDERATION Waldenburg, Silesia	August 7-14
EXECUTIVE COMMITTEE, WORLD CONFERENCE FOR INTERNATIONAL PEACE THROUGH RELIGION Berne, Switzerland	August 12-17
NATIONAL BAPTIST CONVENTION Chicago, Ill.	August 14-25
GENERAL CONFERENCE, SEVENTH DAY BAPTIST CHURCH Salem, W. Va.	August 19-24
EVANGELICAL BROTHERHOOD, EVANGELICAL SYNOD OF N. A., NATIONAL CONVENTION Elmhurst, Ill.	August 24-27
CONTINUATION COMMITTEE, WORLD CONFERENCE ON FAITH AND ORDER Mürren, Switzerland	August 26-29
INTERNATIONAL ASSOCIATION OF WOMEN PREACHERS Winona Lake, Ind.	August 26-29
INTERNATIONAL CHRISTIAN SOCIAL INSTITUTE Mürren, Switzerland	August 30-September 1
CONTINUATION COMMITTEE, UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK Mürren, Switzerland	August 30-September 5
COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE OF N. A. New York, N. Y.	September 16-17
UNITED LUTHERAN CHURCH Milwaukee, Wis.	October 7-15
GENERAL CONFERENCE, EVANGELICAL CHURCH Milwaukee, Wis.	October 9
INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST Washington, D. C.	October 14-19
WORLD CONVENTION, DISCIPLES OF CHRIST Washington, D. C.	October 19-23
WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES Washington, D. C.	November 10-18
NORTH AMERICAN HOME MISSIONS CONGRESS Washington, D. C.	December 1-5
CONFERENCE ON THE CAUSE AND CURE OF WAR Washington, D. C.	January 19-22, 1931
COUNCIL OF CHURCH BOARDS OF EDUCATION Indianapolis, Ind.	January 20-21, 1931

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Federal Council Bulletin

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SAMUEL MCCREA CAVERT, *Editor*

AENID A. SANBORN }
WALTER W. VAN KIRK } *Associate Editors*

Contributing Editors:

Other Secretaries of the Federal Council of Churches, as follows:

CHARLES S. MACFARLAND	
JOHN M. MOORE	BENJAMIN S. WINCHESTER
CHARLES L. GOODELL	BENSON Y. LANDIS
WORTH M. TIPPY	JAMES MYERS
SIDNEY L. GULICK	JEANETTE W. EMRICH
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WILLIAM R. KING	FLORENCE E. QUINLAN
(Home Missions Council)	(Council of Women for Home Missions)

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Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service and cooperation among them."

VOL. XIII, No. 6

JUNE, 1930

THE EDITORIAL OUTLOOK

A Prayer for Courage to Face Reality

God of all power and Ruler of all worlds,
Save us, we pray Thee, from empty senti-
ment,
From the impulse to cover naked facts
With a false clothing of cheap and tawdry
affection.

Give us a resolution to know the truth at
any cost,
And, having known it, to transform it into
another truth, another realm of reality,
In which Thy will shall reign; that so cruel
facts may be seen to be merciful facts,
And this harsh world become Thy King-
dom of Heaven.

From "Prayers for Use in an Indian College"

A Full-Orbed Evangelism

IN A DAY when evangelistic programs, and even the word evangelism, are supposed by many to be out of date, one reads with a thrill of an evangelistic movement of such dynamic quality that it is focusing the attention of the Christian world. We refer, of course, to the great undertaking in Japan headed by Toyohiko Kagawa. Under the leadership of this young Japanese, who himself became a Christian only a little over twenty years ago,

a crusade of positive and constructive evangelism is arousing new zeal in the whole Christian community.

This movement, in the first place, is indisputably *evangelistic*. It has its roots in personal experience of the power of Christ and has set for itself a great program of personal witness-bearing and of intensive proclamation of the Christian Gospel, with a view to winning a million souls for Christ within the next three years in a country where the whole Christian community now hardly exceeds 250,000. It is a movement that in its courage, its faith and its ardor is peculiarly appropriate to this nineteen-hundredth anniversary of Pentecost.

In the second place, the movement associated with Kagawa's leadership is one in which *a glowing social passion is part-and-parcel of evangelism*. The very name by which it is described emphasizes this—"The Kingdom of God Movement"—and it was chosen in order to stress not merely numbers but the quality of Christian discipleship. Of this Kagawa's own life, spent among the lowest classes of the people and devoted to their welfare, has been the most persuasive illustration. His work in behalf of better social conditions for the people is inseparably connected with his faith in Christ. He sees in Christ and His Way of Love the great redemptive force, both for the individual heart and for the whole of society.

To those who have been thinking of evangelism in terms of a highly individualistic message, it will come as a surprise to discover what this new evangelism of Kaga-wa's includes. He is seeking to better the economic, the physical and the social condition of the people. Temperance, social justice, better education for the poor and the abolition of licensed prostitution are all a part of the program. He is even calling for the creation of mutual aid societies and co-operatives—as a part of his *evangelistic* program in the name of Christ! Why? Because they are all expressions of the Christlike life of love.

In the third place, this momentous movement is one of the most glorious demonstrations of the way in which the Christian missionary enterprise blesses not only the country to which the missionaries go but also the countries from which they come. For today no single factor in Christendom is doing more to strengthen our own Christian faith and to summon us to higher levels of Christian service than this movement in far-away Japan. When the first Christian missionaries from America went to Japan only a little over seventy years ago, we thought we were doing nothing except to help the Japanese; we now find that they are likely to do as much for us as has ever been done for them.

Shall We Advance Toward Peace?

THE membership of the churches has reason to be greatly interested in the debate which is now under way on the London Naval Treaty. The attacks upon it have given opportunity to the delegates to the Conference to present more fully than they otherwise would have done the many facts and considerations which led the Conference to its final results.

The "big navy" advocates in Japan and Britain, as well as in the United States, have come out vigorously against the treaty. They all say the same thing—the treaty dis-

honors and endangers their own country. More convincing evidence of the essential fairness of the treaty could hardly be asked than this chorus of attacks by those who demand bigger and better navies for their respective lands.

In reading the voluminous discussion carried on between admirals and members of the delegation and among the admirals themselves, one is impressed afresh with the slight place given to the World Peace Pact. It apparently has not figured in the Conference, in the General Board, among the real admirals, or in Congress. This is disappointing. Apparently if the Pact is to have weight in our national councils it is the people who must exalt it—even as it was the people who, we have been repeatedly told, made the Pact possible and then insisted on its ratification.

To a plain civilian much of the discussion of the experts seems irrelevant and petty. War between the United States and Great Britain is unthinkable. The 3,000-mile frontier between the United States and Canada as well as the solid common sense of the American and British people are valid guarantees for this. What vital difference does it make if the United States has 8-inch or 6-inch guns? Or cruisers of 10,000 tons or 7,000 tons? Or whether she has 15 or 18 10,000-ton cruisers by 1935? Peace on the Pacific is assured. Who but an abstract theorist can for a moment imagine that Japan will attack the United States or the United States attack Japan? What earthly difference does it make, then, if Japan has 70 per cent or 65 per cent of the tonnage of American cruisers? What is the use of haggling over such meaningless nothings? Why should the United States spend in the next ten years a billion dollars preparing for such an imaginary thing as war with Great Britain or with Japan?

How one wishes that even a small part of the energy and thought being given to these naval matters were devoted to the promotion of mutual understanding, appreciation,

goodwill, justice and peace among the nations! Great would be the results in banishing not only the bogies of fear and suspicion, but also the heavy economic loads that still delay the recovery of the world from the orgies of the World War.

Friends of the London Treaty and of the general program of reduction of armaments by international agreements must promptly and vigorously get behind the treaty. Failure to ratify it would be a colossal calamity. It would mean renewed rivalry in naval building, renewed recriminations and ill-will. It would lead to renewed squandering of the world's wealth. It would create the conviction that international conferences on armament limitation and reduction are useless.

Ratification, on the other hand, will be a real step forward. The constructive peace-loving forces will be able to move forward to their next objectives in organizing the world for justice and peace, such as membership of the United States in the World Court and ratification of the Pan-American Arbitration Treaty, and progressive reduction of our huge budgets for military and naval programs.

The Administrative Committee of the Federal Council has unanimously voted that it "heartily welcomes the substantial achievements of the Conference," and it urges the churches "to study with care the treaty negotiated at the [London] Conference and to give their support to its ratification even though some of the important objectives for which the Conference was held remain yet to be achieved."

Forward on the State-Wide Front

THE last two years in the history of the Federal Council of Churches bid fair to be notable for the progress made in the organization of state councils of churches. For many years Massachusetts, Connecticut, California and Ohio were the only states with fully organized and

actively functioning councils. These four, however, were sufficient to demonstrate the wisdom of the plan.

The first twenty years of history in state cooperation made it very clear that goodwill and good intentions, good constitutions and properly appointed committees, annual meetings and fine-sounding resolutions do not insure permanent progress in constructive service nor make a state council of churches a vital Christian force. The states that have gone forward are the ones that paid the price of success—paid it in cash as well as in thought and aspiration. Continuous executive leadership is necessary in dealing with the complicated, comprehensive, constructive tasks of state-wide united Christian service. Such leadership necessitates having money—not much, but enough.

At last the denominational executives, pastors and lay members in other states have come to realize that, as it requires money to have an efficient state chamber of commerce, so it requires money to apply similar principles to secure the spiritual and social welfare of the state. Just so rapidly as the state church leaders recognize this fact and act upon it, just so fast does state cooperation advance.

Christian cooperation, as expressed in national, and even in international service, is an inspiring reality. In most of the leading cities of the country church federation has come to be recognized as a necessity. The budgets of the city councils of churches now total more than \$750,000 a year, a striking proof of the solid growth in practical unity. The state council is today the line of most needed advance. The program of united life and service will really have arrived when it reaches into the small communities. To do this, it must move along the state denominational lines that go down into these communities. It is here that the cooperative programs, vaguely approved by the great national bodies, must be put into actual operation.

To bring this to pass is the policy that was

given special prominence at the Quadrennial Meeting of the Federal Council in 1928. The states are moving forward. In the last two years, Michigan, Kansas, Oklahoma, Illinois and New Hampshire have organized councils of churches; it may be expected that in the not distant future most of these states can employ executive secretaries for their cooperative work. Missouri has taken the initial steps toward a council; Wisconsin has an able committee that is studying the question. In the preceding quadrennium, New York developed its council, with executive headquarters at Syracuse; Pennsylvania did the same, with headquarters at Harrisburg.

The Ohio Convocation of Ministers has been a great factor in the success of the Ohio plan. During the coming year most of the above-named states will hold similar convocations. The Midwest Committee of the Federal Council, with headquarters at Chicago, has also been called to cooperate with the church leaders of Nebraska and Colorado, in planning for convocations of ministers in these states, quite apart from any question of forming a council of churches, and of course rejoices to do so, for the spirit of cooperation is far greater than any particular organization.

The state is the necessary line of approach of the cooperative movement to the thousands of small communities. Today there are many wide and serious gaps in the highway; the next few years must see them closing up.

The Church Is Alive and Moving!

BY MANY thoughtful observers of modern civilization, such as John Herman Randall, Jr., and Reinhold Niebuhr, the insistent question is being raised whether the churches of today are really aware of the new social world in which they live and whether they are making spiritual influences effective in the build-

ing of a better society. To point out evidence in the negative would be easy. One could readily show that the ethical outlook of many churches is limited to a narrowly individualistic morality. They make it clear what religion requires of a man in the way of considerateness and unselfishness within his family or his immediate circle of friends, but leave him unconscious of any failure in religion when he acts on very different principles as a director of an industrial corporation. It would not be difficult to prove that, when the average church does undertake to deal with great social issues, it holds up its ideals in such a general and abstract way that they are in small danger of troubling anyone's conscience or moving him to repentance. It speaks eloquently of the brotherhood of all men; what does it do about discriminations against Negroes in its own community?

But nothing could be farther from reality than to overlook the remarkable ways in which many church leaders are showing themselves alert and responsive to modern social needs. The notion that the Church is more rigid and unchanging than other institutions will not stand close scrutiny. The contrary fact seems to be that today the Church is more open to progressive change, more elastic in the presence of new conditions, less outmoded by social advance, than either our political or our judicial institutions. And the reason is not far to seek; it is because there is at the center of the Church's life the historic Jesus, a personality so creative and re-creative that, although again and again it is lost from sight behind institutional forms, it always bursts forth again to become the norm by which to judge all that is contrary to His spirit.

Certainly the churches of our generation have found something in the life and teaching of Jesus that is furnishing inspiration for relating themselves actively to the crucial social problems of our day. They have clearly begun to subject our civilization to ethical criticism, to evaluate it in terms of

spiritual goods, to set ethical goals for it and to bring it under ethical control.

In two respects, among others, this is too clear to admit denial:

For one thing, take *the rising concern of the churches with contemporary social and international problems*. Has nothing happened when Raymond Leslie Buell (no preacher, but the Research Director of the Foreign Policy Association) in the new edition of his survey of "International Relations," declares that "the church organizations in the United States are taking the lead in the movement for a liberal internationalism"? The fact is that the peace movement in the churches is becoming almost a crusade. Has nothing happened when the churches, even by the daily press, have been given a major share of the credit for creating public opinion against the twelve-hour day in the steel industry? Has nothing happened when groups in nearly all denominations are interested in drafting and redrafting statements of social faith? Even Horace M. Kallen, who regards religion as primarily a flight from the hardness of reality, admits that the so-called "social creed of the churches" has to be put down as evidence against his favorite thesis that the Church, as a property-holding institution, is always on the side of property.

Has nothing happened when Congressman Tinkham expresses explosive indignation against the Federal Council of Churches for its program? He admits that it does no lobbying among legislators; he objects to it on the ground that it carries on public propaganda in behalf of social welfare and international goodwill! But if the churches were really as oblivious to these issues as some of the critics say, why should Mr. Tinkham—as an apologist for the liquor traffic and as a foe of whatever can be called internationalism—be so excited?

A second factor in the awareness of the churches has to do with their *new use of the methods of the social sciences*. Religious groups are coming to see that zeal and good-

will are not sufficient to effect needed social change, but that a mastery of complicated facts is also required. In the marvelous play, "The Green Pastures," portraying the religion of the untutored Negro, when "de Lawd" turns to Abraham, Isaac and Jacob to suggest a new leader, Isaac asks, "Does you want de brainiest or de holiest, Lawd?" To which "de Lawd" replies, "I want de holiest; I'll make him brainy." However either the holiness or the intelligence is to be secured, there is today a new sense of the need for the combination. Otherwise, the Church can hardly avoid the charge of superficiality and ineptitude in its social programs. So today the temper of the narrow and militant propagandist is beginning to give way to that of the student of social conditions. *Research* is coming to have a new place in religion and there is an enhanced respect for what Walter Lippmann calls "the discipline of objective information." Of this the Research Department of the Federal Council and the new research bureau of the International Missionary Council, now being established at Geneva, are conspicuous illustrations. They presage a day when the Church will no longer be suspected of being in the position of the student who, when asked to describe the facts about a certain period in American history and to explain their significance, replied that he didn't know the facts but he thought he understood their significance!

Modern Light On an Old Truth

WHEN the psychologist speaks of a neurosis, he means an abnormal condition of unresolved inner conflict. The means of cure is to trace the way back to the causes of the conflict and, through a process of understanding and readjustment, bring the individual into a state of harmonious wholeness which the psychologist calls integration.

At the recent Rollins College religious "parley" Professor H. A. Overstreet de-

scribed a parallel in the psychological sickness of society. Some forms of unresolved conflicts between social groups, he pointed out, might be termed social neuroses. Prejudice between groups like Christians and Jews, antipathies between nations, fears which intellectually and emotionally isolate the Oriental from the Occidental are really cases of social disease to be approached and cured as the psychologist or wise pastor treats mental or spiritual conflicts in the individual. Society becomes divided against itself and does not really understand the reason for the division. The cure of such social neuroses lies, first, in tracing back to and overcoming the causes, then viewing them in a new relation to all the social factors. As a result, we may become aware of the part each group, race and nation supplies in the world family, and social integration is achieved.

What is most needed nowadays is the will-to-integration. A society divided against itself needs to be made into a society wholesomely at one within itself. Such a movement as that in St. Louis, described on another page, is a happy illustration of what can be done.

Reconciliation and positive cooperation appear to be increasingly characteristic of our inter-group behavior as the experience of mankind lengthens. Fanatical racial aggressiveness, fanatical nationalism and fanatical sectarianism are giving way to sympathy and understanding. To be sure, there is cause to guard against swinging from the extreme of fanaticism to the opposite pole of spineless indifference and enervation. Every normal group must, on the one hand, find the healthful and balanced expression of its own cultural *drive*, and, on the other hand, realize its reasonable place in the world commonweal, in relation to other groups than its own. That is social integration, social health. And it is what the Apostle Paul described in his unforgettable parable of the many members in one body.

Cooperation Achieved Where Cooperation Is Hardest

THE POINT at which church cooperation is most difficult to achieve because it is the point at which readiness to sacrifice a group interest for the sake of a larger good is required, is found in the church extension programs of the various denominations. Indeed, there are not a few who say that, although the churches may join in common programs of evangelism, education and social service — since thereby they all have something to gain and nothing to lose — it is hopeless to expect Methodists or Baptists or Presbyterians or What-Nots to do anything which may limit their own institutional expansion.

Those who hold such a hopeless view will find a bracing tonic in what is happening today in several of the larger cities in the new development of comity agreements. In Chicago, for example, the denominations included in the Church Federation have definitely agreed that henceforth any denomination "wishing to start a new work in any field shall present a request in writing to the Comity Commission . . . and shall await the action of the Commission before proceeding."

This does not mean any coercion or over-head control; it is not a rule superimposed from above. It is the free and voluntary act of the various churches themselves, their own decision to make a cooperative instead of a competitive approach to the task of church extension.

And yet the plan thus agreed upon, simple and unforced as it is, really marks a new epoch in Protestantism. It means that the denominations are coming to realize that the founding of a new church is not the concern of a single group but of all groups that are working to build the Kingdom of God in the community. It means that each denomination wishes to extend itself only in such ways as can command the approval of the whole Christian fellowship.

A Time for Plain Speaking!

The Facts About the Rumored "Investigation"

THE HUE AND CRY about an "investigation" of the Federal Council of Churches has suddenly collapsed! After the columns of a large newspaper comment, centered around Congressman Tinkham's much heralded remarks, inconspicuous letters of Mr. Tinkham's, published in the *Baltimore Sun* and the *Nashville Tennessean*, say that he has not accused the Council of lobbying and flatly state, "I did not ask for its investigation."

In order that the public may have a clear understanding of what has taken place, and know that the Council has repeatedly invited an investigation, several facts need to be borne in mind:

1. As long ago as December 5, 1929, the Executive Committee of the Federal Council offered itself for the fullest possible investigation by "any appropriate congressional committee."

2. On the very same day when Mr. Tinkham made his allegations about the Council (April 9) Bishop McConnell, as President of the Council, telegraphed Senator Caraway, as Chairman of the Senate Investigating Committee, requesting an opportunity to be heard in reply.

3. This was followed by a further telegram from Bishop McConnell on April 17, suggesting alternative dates at which representatives of the Council would be glad to appear before the Senate Committee.

4. On May 7, in response to an editorial in the *Baltimore Sun*, criticizing Congressman Tinkham for his failure to distinguish between lobbying, on the one hand, and such educational activities, on the other hand, as the Federal Council carries on in informing and stimulating public opinion, Mr. Tinkham wrote that he had not accused the Federal Council of "lobbying" and had not asked for its investigation. He remarked that all that he wanted was information about its contributors. This information was given in detail in writing to the Chairman of the Senate Committee, supplementing an earlier statement sent to him last December, following the meeting of the Federal Council's Executive Committee.

5. On May 22, Bishop McConnell wrote to Senator Caraway, expressing again the readiness of the Federal Council's representatives to appear before the Senate Committee, even though Mr. Tinkham had now said that he was not seeking an investigation of the Council. (For a full statement of Mr. Tinkham's views, see page 29.)

6. Senator Caraway replied on May 23 that he knew of no reason why representatives of the Council should be called before the Committee and expressed

to Bishop McConnell warm appreciation of the spirit which he had shown in the entire matter.

7. To this Bishop McConnell replied in behalf of the Council that if "any member of the Senate Investigating Committee," or Congressman Tinkham or any other member of Congress, has "any question of any kind about any procedure of the Council, we certainly desire to be given the opportunity to answer such question."

In preparation for the public hearing at Washington, which the officers of the Council had anticipated, they had carefully prepared a lengthy statement setting forth in detail the procedures of the Council with reference to public questions, including a record of its activities for international goodwill, world peace, social welfare and other great ethical-social ends over a period of the last ten years. Since the opportunity has not come to present this statement in a public way, it is deemed desirable to put on record in the BULLETIN at least the summary paragraphs of that statement.

"The major part of the Council's program has to do with cooperation in such well-recognized functions of the churches as evangelism, education and social welfare.

"In connection with its concern for social welfare and international goodwill the Council naturally has a vital interest in various public questions. In dealing with such questions certain cautions as to method are scrupulously observed:

"(1) No lobbying is done among members of Congress and the Federal Council has no representative who acts as a lobbyist. In view of the fact that attempts have been made in some quarters to create the wholly false impression that the Council is engaged in soliciting legislators to vote in specific ways, there are attached hereto copies of letters from 29 members of the Senate and House, selected at random, all of whom write that they have never been approached by a representative of the Federal Council and have never heard or known of any such lobbying.

"(2) There has never been any attempt to help elect or defeat any candidate for public office. This is an unswerving policy of the Council.

"(3) The Council has no legislative department, no standing committee on legislation and nothing resembling such.

"(4) The officers of the Federal Council do not interview members of Congress except by invitation or mutual arrangement, and, even then, very rarely. They occasionally, though infrequently, consult committee chairmen on measures of social welfare, and once in a while attend public hearings in response to the general

invitation of Congressional committees, generally not oftener than once a year.

- "(5) Statements setting forth the point of view of the Council are occasionally conveyed, by mail, to members of Congress in order to acquaint them with the views of church representatives on matters of moral significance. The suggestion is sometimes made also to denominational officials, local federations of churches or local pastors that they make their views known to their representatives in Congress.
- "(6) Memorials or petitions are occasionally, but very infrequently, presented to the President or the Secretary of State, or other heads of departments.
- "(7) No conferences are held with foreign representatives or agencies relative to any measures of legislation.
- "(8) No legislation has ever been sought in the interest of the churches as organizations."

A PROGRAM OF EDUCATION

"In general, the usual procedure of the Council with reference to public issues may be briefly and positively described as follows:

- "(a) The basis of the program is research—a thorough, sustained and dispassionate effort to secure the factual information essential to any adequate understanding of conditions or wise application of moral principles.
- "(b) When the Council is assured that it has the facts, it seeks through every available channel of education and publicity to make them known, in order to help develop that enlightened and influential public opinion which is the final source of authority in a democracy. The central purpose is to inform the minds and sensitize the consciences of the rank and file of church members by helping them to understand the ethical issues that are at stake.
- "(c) If the accredited representatives named by the denominations to constitute the Council reach a common mind, after careful deliberation, with reference to a concrete issue, that judgment is widely published for whatever value it may have in guiding public opinion.

"This is, in main outline, the policy of the Council in dealing with any public issue. Why should any true friend of his country feel other than grateful that the churches have found the way of thus acting intelligently together in the interest of human welfare? Certainly the churches have no apology to make for a deep interest in such a question as world peace. Having been blamed again and again for having done so little to prevent the last war, they cannot see any valid ground for the new critics who now object to the churches doing what they can to create the international understanding and goodwill which alone can prevent the next war."

THE WASHINGTON OFFICE

"In view of the fact that it has been falsely charged that the Washington Office of the Council is maintained for legislative purposes, it seems desirable to make clear its real character and function.

"More than three-fourths of the interests of this office relate to the selection of chaplains for the Army and Navy and the furtherance of their work. The War and Navy Departments are the sole constant contacts of the Federal Council with the Government. Other responsibilities of the Washington Office are occasional contacts with other governmental agencies like the Bureau of Education and the Children's Bureau, and with national organizations located in Washington, like the American Red Cross.

RELATION OF CHURCH AND STATE

"Any idea that such an educational program as the Federal Council carries on with reference to public questions is in any respect out of accord with our cherished American doctrine of the separation of Church and State rests on a complete misunderstanding of that principle. In fact, it is just this kind of procedure, entirely separated from the methods of 'politics' and asking for nothing except free public discussion, which best safeguards that principle, and ministers to the highest welfare and usefulness of both Church and State. By carefully refraining from any methods of external pressure on legislators, from any partisan alignment, and from any participation in political campaigns, the Federal Council is surely free without the danger of any misunderstanding on the part of thoughtful citizens, to make its appeal to the consciences of men in behalf of movements that seem to it to be the natural outcome of moral and spiritual principles."

NEW HONOR FOR BISHOP MCCONNELL

Announcement has just been made of the appointment of Bishop Francis J. McConnell, of the Methodist Episcopal Church, President of the Federal Council of the Churches of Christ in America, to deliver the famous Barrows Lectures in India during the winter of 1930-31. The Barrows Lectureship Foundation was established in 1894 for the purpose of scholarly and fraternal presentation of Christian views in great educational centers of the Orient. The administration of the lectureship is under the University of Chicago. These lectures are not given annually, but only once in a period of several years. The last course was given by Dr. Charles W. Gilkey of Chicago, in 1924-25, on the subject, "Jesus and Our Generation."

Bishop and Mrs. McConnell expect to sail for India in late October.

The Lyman Beecher Lectures on Preaching, which are an annual event of great distinction at Yale University, were given this spring by Bishop McConnell. His central emphasis was on the value of prophecy in the Church.

SOME CHRISTIAN IDEALS OF EDUCATION

By ROBERT E. SPEER *

Formerly President of the Federal Council of Churches

WE HAVE first of all to set for the young men and young women who are to make our world a fundamentally different principle and spirit of human relationships. We have to replace in some fashion, and completely, the old principle of competition by a radically different principle of cooperation. It is a commonplace statement to put in words, but it is not a commonplace thing when we look at on life and see the reasons for the necessity of the change.

We have lived through a day when our most trusted leaders have taught us that the necessary life for mankind was the jungle life, that all human progress could be won only as strong forces put down and out the weaker forces, that gain could be won by individuals of one nation only at the loss of other individuals and other nations. That has been a popular result of the doctrine of struggle and development in which we have been schooled for the last fifty years. There were great teachers even who in the name of that principle antagonized all forms of protective legislation that were designed to throw around weak wills safeguards which those weak wills did not find in themselves.

This competitive idea has lain at the base of all our modern economic life. There was a convention held in Cincinnati, not long before the end of the war, reports of which were published in the newspapers with captions like these, "The War That Is To Come After the War," and the idea was, of course, that in the new commercial life that was to follow the cessation of military strife, the old principles were the only principles on which the world could be carried on, that for one nation to gain, other nations must lose. It was a warfare in which the strong would carry off the booty and the weak be driven back against the wall. It is that principle that has begotten no small fraction of our wars. I do not say that it has produced them all, but the wars that spring out of national ambition and national greed, and many if not all the wars that spring from economic roots, had at their base the principle of competitive strife as the necessary principle on which alone human life could be organized and social progress won.

HUMANITY AS A SINGLE ORGANISM.

Now these ideas rest on a conception of humanity which we are slowly learning to repudiate, on a conception of humanity which ought to have been repudi-

ated hundreds of years ago, as Christianity did repudiate it, a conception which conceives the world as a great jungle of warring forces where the strong profit at the expense of the weak. We begin to recognize now that humanity is a great organism, and to conceive of it exactly as a man conceives of his body; so that it would be as irrational to apply the principle of competition to human society as to apply it to our own bodies. As if our hand should say, "I have first chance at the food, therefore I will hold this food as my own, and the mouth shall have no part in it, nor the eye nor the ear." The whole body is one. If one member suffers, every other member suffers with it, and no member can gain save as the whole body shares in that gain.

We are slowly beginning to see that this biological principle is the principle on which we have to organize the economic and political life of the world. We must realize that all mankind can profit only as every section of mankind profits, and that no section of mankind can permanently gain at the expense of any other section, that America cannot isolate herself economically from the rest of the world, imagining that she can pile up wealth at the loss of other nations. How can we gain anything from other nations for any long time unless those other nations continue to gain mutually by the same processes by which their trade advantages us? We have to realize that the world must be remade on this radically different principle. The relationships inside each nation economically, the relationships between all nations, must repudiate the falsehood that has organized these relationships in the past, and give us, instead of the old law of conflict and competition, a new law of cooperation and service.

That does not mean that the principle of rivalry goes out of human life. We know well enough in every educational institution the place of rivalry in the winning of excellence. But it changes the things for which men enter into rivalry. It makes them rivals, not to see who can amass to himself the largest share of what is produced, but rather to see who can put forth the largest energies in the field of production. It leaves men to compete still, only no longer under the principle of gain, but under the principle of use. And the education, scientific or ethical or economic, that is training the next generation to live under the old ideals is simply seeking to perpetuate a discredited and outworn order. We must raise up a new generation of men and women who will seek to live by the diametrically opposite law.

* Part of an address printed in full in Dr. Speer's "Some Living Issues," published by Fleming H. Revell Co.

In the second place, we must teach the new generation to elevate personal values above all material and property values. Now, it is not hard to see how in primitive social states, which knew only subsistence measures, property values rose above personal values. Here in the tribe a man owns a stone axe. His father and grandfather wrought on that axe until it is now the best axe in the tribe. The man who owns that axe is economically the equal of five ordinary men. It is not hard to see that its owner and the tribe will value that material thing over against at least four human lives.

PERSONAL VALUES ABOVE PROPERTY VALUES

And here is a man in the tribe who has a knife, as Mowgli had among the jungle folk. For purposes of war or for purposes of work, the knife's possessor is equal to ten men. It is not hard to see that he will kill many men before he will lose his knife. In that primitive society that knife will be valued at least at nine times the value of a human life. In productive and protective power it is worth that much. And that society thinks in no higher terms. But the pitiful thing is that these ideals continued in social development after the primitive stage of human society had passed away. Even after personal values began to emerge in their true significance, the old ideals lingered on. They were embodied in our penal legislation down to the beginning of the last century, in the laws that punished a debt by taking away the productive power of the debtor, and made petty theft a capital offense.

It is hard for us still to rid ourselves of the old traditions. If one begins to talk in these terms, the economic bourbonism of our time at once denounces him as one who wishes to undermine the foundations of society. But if we wish to build a new world, we cannot build it on the old economic values. We must build it on the new. And the new alone can save us. Our only safeguard against the communistic tendencies that pulse across the world today is to help men to see that private ownership in property, for example, finds its deepest and most sacred sanction in its necessity to the preservation of the rights of personality and the maintenance of the independence of the individual. What freedom is there for an individual when there is communism of land? Does the villager in India have any freedom to adopt a new faith? Does he have any freedom to follow his own conception of duty? The community starves him out. It will not let him work on the community land if he does not surrender to the community judgment. It is only when the private individual can stand on his own possession and say, "This is mine, out of this I draw

my sustenance," only then that he is securely free and that we have a sure and impregnable foundation laid for independence and personal liberty.

THE NEW EMPHASIS ON UNITY

In the third place, in this new day we have to help the generation that is rising to find the principle on which all education fundamentally rests: I mean the principle of unity, that truth and life are one. Long enough have we constructed the institutions of men on the idea of division, stressing the things that are separate, the discords. No one denies the place that the party government has played in human history. No one denies the place that it has played in our own national life. But when it has come to the great national crises, it has had to be laid aside. We simply have to realize that days come when issues rise so great that in the face of those issues all principles of division must yield to the deeper principles of cohesion and solidarity and unity.

When we express the principle of unity over division it seems to many people mystical and nebulous. But it ought not to be so, for the principle that lies nearest to us, that we know most about, is the principle of unity. We have it in the family. That is what the family is built on. We have three great institutions: the institution of rights, called the State; the institution of duties, called the Church, and the institution of affections, which we call the family. And this last was first and will be last. Its principle is indissoluble unity. You cannot destroy it. My father cannot unson me. I cannot unbrother my brother. You may break up the family life, but the fact of unity is there still, an indestructible reality. For my part, I believe with all my heart in the Roman Catholic view of the indissolubility of the human family. And this ideal of unity, as constituting the principle on which we are of necessity going to rebuild the world, is the principle which we must find a way to apply within the State and to the whole world of man.

What I have said seems to me to be nothing but the simplest teachings of Christianity, and those teachings of Christianity, moreover, which the strongest and best tendencies in human thought and action have been trying to express for many years and are more and more succeeding in expressing. I do not see how anyone can read the New Testament, on the one hand, or know, on the other hand, the literature of the last twenty-five years and the thoughts of men today without perceiving this. The fact is, as E. S. Martin says, that "Christianity has broken loose in the world again."

Pentecost and Christian Character

By JOHN M. MOORE

General Secretary, Federal Council of Churches

IF WE ARE to appreciate Pentecost, we must understand what lies back of it. During the last months of Jesus' life, as He anticipated the tragic ending of His ministry, He expressed increasing concern over the disciples to whom he was to entrust His work. And with good reason! They seem to us singularly lacking in understanding of their Master's ideals. They were by no means free from the conventions of traditional religion, if indeed they were able to appreciate how radically Jesus had departed from the common religious standards of Judaism. One readily recalls their desire to call down fire from Heaven and destroy a Samaritan village, their contempt for the children whose mothers were bringing them for Jesus' blessing, their perpetual controversy as to who should be the greatest in the Kingdom, and their apparent inability to think of that Kingdom in other than political terms. Their lives were still enslaved by spiritual ignorance and selfishness.

Moreover, He had introduced them to a new freedom. Were they prepared for it? Or in the exercise of this liberty would they go apart, along independent lines, so soon as the magnet of His personal presence in the flesh should be removed? No wonder He prayed again and again, and yet again, on that last night, that they might all be one in a fellowship that would be an abiding testimony to Him. Clearly they were not ready for the stupendous world task that they must assume if His ministry was to be extended beyond His death.

They would do more harm than good if they went out at once, and so Jesus urged them to wait in prayer and fellowship for fuller spiritual equipment. "It is expedient for you that I go away," He told them. God's Holy Spirit could empower them, and would do so if they would wait and pray and keep the faith and the fellowship. And so it came to pass that on the Day of Pentecost they were all together with one heart, one hundred and twenty of them, and the great spiritual experience came that lifted them to permanently new levels of life and power.

What happened to them on Pentecost? There came, first of all, a new courage into their hearts that made them bold as lions. These men, who two months ago were timid and hunted and pathetic, are now charging the leaders of the nation with having crucified their own Heaven-sent Messiah, and they are making this declaration openly in the streets of the capital city without whose walls their Master had been crucified as a heretic to the holy religion and a traitor to the State.

And added to their courage is a new spiritual insight. From the very Scriptures which they have so poorly apprehended, they can now argue convincingly as to their testimony to Christ.

And we further find an abiding and assured sign of the new experience in the spirit of joyousness that fills their hearts and overflows in their new and beautiful common life and worship. Such courage and insight and gladness profoundly moved the city and made powerful their testimony to Christ, and multitudes hastened to join the disciples of Jesus and share their buoyant, quickened life. These were the significant and abiding signs of Pentecost.

Most conspicuous of all the permanent contributions of Pentecost is the new fellowship that came into being that day. The disciples continued steadfastly, so the record runs as accurately translated, not in "fellowship," an abstract conception, but in "the fellowship," a very concrete thing. I should be willing to trade the word "church," by which the company of believers came later to be known, for this earliest characterization of their collective life, "the fellowship." And what a testimony they give to its power over their lives when they refuse to hold their property as a private possession, to be selfishly enjoyed while another member of the fellowship is in need. In our superior economic wisdom, we are very sure that their experiment in Christian communism was a mistake, but we have developed no expression of our fellowship that testifies in our day so powerfully to our brotherly affection.

Another thing that followed Pentecost was new troubles. T. R. Glover writes deliciously about these early Christians that "they were perfectly fearless, absurdly happy, and always getting into trouble." Certainly their willingness to get into trouble in their stand for Christ against the world spirit of that day was one of the finest results of the Pentecostal quickening. There would otherwise have been no world conquest. Nor will there be any notable victory in our day until we give up the idea of painless religion. It is one of the fatal weaknesses of the churches today that they too easily make terms with the world system of force and selfishness and materialism, which must pass away before the Kingdom of God can come in the earth.

And there came out of Pentecost a significant new movement. The Christian movement is now nineteen hundred years old. Granted all the ebb and flow of its spiritual tides, its misrepresentation of the ideals and aims of Jesus, its tragic division into competing

sects, its betrayals of brotherhood, its substitution of worldly splendor for the simplicity that is in Christ, its exaltation of rites and ceremonies over love and service, the Christian movement that came out of Pentecost nineteen centuries ago is still the best hope of the world. God grant that the widespread observance this year of this first Christian Pentecost may bring us back to those simplicities of life and trust, and to that quickening source of power out of which

so great spiritual enrichment has come to the world. We are not asking for a new Pentecost, but for a new experience of that vitalizing contact with the living God that will send us out with courage and insight and joy, to create fellowship, to resist the evil spirit of selfishness that dominates the life of the world, and to carry forward the movement for individual and social regeneration through which our Lord shall one day see of the travail of His soul and be satisfied.

The 400th Anniversary of the Augsburg Confession

By RICHARD K. MORTON, *South Boston, Mass.*

THE PROGRESS of religious thought has been marked through the centuries by great confessions of faith—noble attempts to express in concrete and definite terms the deepest convictions of the time. The Augsburg Confession is a great Christian, a great Protestant, document. It is the declaration of a new constitution of religious organization, the resolute statement of the first widespread and well-defined reform movement which arose within the Church.

The Reformation was not from the start a movement of revolt or of complete rejection of the faith

and polity of the historic Church. It was no studied attempt to begin *de novo* in religious life. Like Erasmus, the earliest leaders, including Luther, hoped for and deeply desired the abolition of abuses in the old Church, not the beginning of a new Church.

The Augsburg Confession, or "Confessio Augustana," is the first great step in outlining a system of Christian thought outside of the Roman Catholic Church, for those who after 1529 were known as "Protestants." The Confession was not, and was not intended to be, a final statement of faith, but is a great beginning, a bold step, in presenting the grievances of those who held the Church dear but the causes of religion dearer, and who felt moved to set down a number of beliefs in which they had come to believe with all their hearts.

The Confession was publicly read before the Diet of Augsburg, on June 25, 1530, just 400 years ago. It originated, according to Dr. Lindsay, in the following manner. The Emperor Charles V had summoned a Diet to thrash out various controversies connected with the new movement. Chancellor Brück of Saxony requested the Saxon theologians to prepare and have ready a statement of opinion and belief on these matters, to be given to the Emperor, should he request it. He felt that Charles did not fully comprehend the nature or the scope of the movement, and therefore it would be well to have something ready to enlighten him. The resulting articles were based on the Schwabach Articles, formulated in October, 1529. Melancthon later carefully revised, restated, and expanded the Augsburg Confession, seeking to make the points as little offensive or provocative as possible, but for a long time the Emperor refused to consider the revision. Few seemed to realize then how deeply rooted the Reformation was. A German professor, a monk, had started something which awoke all Germany; he had expressed concretely what thousands had vaguely seen. The people rose to acclaim not the arguments of a monk but the champion of their own cause long crying for a leader.



HISTORIC ST. ANNA'S CHURCH, AUGSBURG

The Augsburg Confession consists of two main parts: (1) the views entertained by the signers, and (2) the enumeration of errors which they protested against. It stated points upon which all were unanimously agreed, and is the tentative brief of an argument rather than the final enunciation of a new creed or the constitution of a new organization. The signers claim to be still members of the ancient and Catholic Church, and accept the Apostles' and Nicene Creeds. They definitely want to conciliate as much as possible and therefore stress their differences with the Zwinglians and minimize their differences with the Roman Church. But the priesthood of all believers is the general idea which underlies the entire document, and this is indisputably a non-Catholic idea, an idea that had helped to create the Reformation. The signers also linked themselves with the pure mediæval Church, not the Church as corrupted. They protest against the enforced celibacy of the clergy, the sacrificial character of the Mass, the necessity of auricular confession, monastic vows, and the confusion of spiritual and secular authority in the German episcopacy.

The Augsburg Confession was almost at once answered by the Roman Church with a Confutation, which was answered by Melancthon with a long and learned Apology for the Augsburg Confession. Charles for a long time refused to receive this or allow it to become known to others. The young Emperor finally saw that compromise or reconciliation

between Reformers and Roman Catholics was impossible. When it was too late, he set out to crush the stubborn and disconcerting revolt by main force. But he was woefully unsuccessful. The Roman Church made no adequate attempts at reform, and no effective overtures toward reconciliation. The Reformers had kindled a flame which was sweeping Europe, although meeting some serious setbacks.

Much of the strength of such confessions as that of Augsburg lies in the fact that they do not attempt to be too complete and final in their expression of the whole and enduring truth. A statement whose boundaries are too clearly defined and in too rigid terms excludes too much and endures only for a short time. But the Augsburg Confession simply stated in tentative terms certain convictions which touched responsive chords in many places. It is the first of a long series of famous creeds and confessions issued by leaders of branches of the Protestant Church.

The Augsburg Confession turned out to be a confession of those about to separate. Today we are faced, within the Protestant churches, with the problem of formulations for those about to unite. The day of sectarian strife and rivalry is passing. The day of brotherhood is dawning. The day is coming, too, when men shall be able to differ very widely and yet worship side by side. But there never will come a day when we shall cease to honor those who have helped to formulate the great confessions and creeds of all branches of the Christian Church.

CONSCIENCE AND CITIZENSHIP

SHOULD aliens having conscientious scruples against the bearing of arms be denied the right of citizenship in the United States?

Miss Marie Averill Bland, a Canadian, who nursed American soldiers during the World War, has just been denied American citizenship. The applicant, in her testimony before the Federal Court, assured the presiding judge that in the event of war she would again go to the front to nurse the wounded, but that she could not take human life, because of her conviction that this is incompatible with the teaching of Christ. In a decision handed down on May 6 by Judge William Bondy, Miss Bland's application was denied.

Professor Douglas C. Macintosh, of the Yale Divinity School, a Canadian, has been denied citizenship by a Federal Judge at New Haven. Professor Macintosh had stated that he would be willing to fight in any war that he considered morally right, but said, "I am not willing to promise beforehand, and without knowing the cause for which my country may go to

war, either that I will or will not take up arms in defense of this country." His petition was denied. In rendering his decision, the presiding judge said: "It appearing that the said petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances, but only if he believed the war to be morally justified, it is directed that the petitioner is not attached to the principles of the United States, and further decreed that the said petition for citizenship is denied."

On July 9, 1929, Miss Martha Jane Graber, a Mennonite, a native of Alsace-Lorraine, a nurse by profession, applied for citizenship. Her case was heard by the judge of the Court of Common Pleas of Allen County, Ohio. The applicant was asked if she would be willing, if necessary, to take up arms in defense of the United States. Her answer was, "I cannot kill, but I would be willing to give my life." The petition was denied.

For similar reasons a district judge denied citizen-

ship to Mrs. Margaret Dorland Webb, of Richmond, Ind. Mrs. Webb was born in Canada, the daughter, wife, and sister of distinguished Quaker ministers and mother of a Quaker missionary. Mrs. Webb testified to the effect that she would engage in any form of non-combatant war service and if necessary would lay down her life for her country.

On May 27, 1929, the United States Supreme Court handed down a decision denying citizenship to Mme. Rosika Schwimmer on the ground that the applicant had affirmed her refusal to bear arms, believing that all war is wrong. Mme. Schwimmer, born in Hungary, filed a petition for naturalization on September 22, 1926. The applicant was denied citizenship in a District Court of the United States. This decision was reversed by the United States Circuit Court of Appeals in 1927, but the Supreme Court reversed the decree of the Circuit Court.

The State Department, in effect, has taken a different view from that of the courts referred to in these five recent cases. A passport was recently granted to Dorothy Detzer, who, in applying for the passport, refused to take the oath of allegiance if by the word "defend" was implied the bearing of arms in support of war. Miss Detzer was then allowed to take the following oath:

"I do solemnly affirm that I will support the Constitution of the United States and will, so far as my conscience will allow, defend it against all enemies, foreign and domestic; that I will bear truth, faith and allegiance to the same; and that I take this obligation freely without any mental reservations or purpose of evasion. So help me God."

It will be seen that Miss Detzer, unlike the five persons named above, was privileged to exercise her conscience in an interpretation of the steps she would be willing to take in defense of the Constitution.

The following quotation from the minority opinion handed down by Justice Holmes in the last of the cases cited above is of interest:

"Some of her answers might excite popular prejudice, but if there is any principle of the Constitution that more imperatively calls for attachment than any other it is the principle of free thought—not free thought for those who agree with us but freedom for the thought that we hate, I think that we should adhere to that principle with regard to admission into, as well as to life within, this country.

"And recurring to the opinion that bars this applicant's way, I would suggest that the Quakers have done their share to make the country what it is, that many citizens agree with the applicant's belief and that I had not supposed hitherto that we regretted our inability to expel them because they believe more than some of us do in the teachings of the Sermon on the Mount."

The Executive Committee of the Federal Council of Churches is on record as believing that "the United States should welcome as citizens all appli-

cants for citizenship, otherwise qualified, who conscientiously seek to follow the highest ideals, including those who have, in their own hearts, renounced war as an instrument of dealing with others" and that the statutes relating to naturalization should "be brought into harmony with the spirit and intent of the Pact by which the nations have renounced war as an instrument of national policy." A similar position was endorsed by the Third National Study Conference on the Churches and World Peace that met in Evanston in February. The General Assembly of the Presbyterian Church in the U. S. A. has just adopted a statement to the same effect.

WALTER W. VAN KIRK

DENOMINATIONS STRONGLY SUPPORT FEDERAL COUNCIL

In spite of various rumors that some of the denominational conferences, assemblies or conventions, held this spring, might take a critical attitude toward the Federal Council of Churches, at every one of the gatherings held thus far this year an unusual measure of approval and support has been given.

The Quadrennial Conference of the Methodist Episcopal Church, South, at its meeting in Dallas, Texas, reaffirmed its confidence in the Council. The address of the Board of Bishops, made to the General Conference, was especially appreciative of the Council's work.

The General Assembly of the Presbyterian Church in the U. S. (South) at its meeting in Charlottesville, Va., after giving full consideration to the overtures from two local presbyteries, by the overwhelming vote of 179 to 22 decided to continue its existing relations with the Council. Its representatives upon the Executive Committee of the Council were asked to study and report next year on the matters about which there had been discussion.

The General Assembly of the Presbyterian Church in the U. S. A., at its meeting in Cincinnati, Ohio, in accordance with the report of its Department of Church Cooperation and Union, cordially continued its support of the Council.

The General Assembly of the United Presbyterian Church, meeting in Des Moines, Iowa, took similar action.

At the Northern Baptist Convention, held in Cleveland, Ohio, the special report on relations with the Federal Council, made in accordance with the instructions of the Convention of a year ago, was unanimously adopted. It gave approval to the Council as a cooperative agency in accordance with the purposes set forth in its constitution.

An Analysis of the 1929 Religious Statistics

By HERMAN C. WEBER

General Council of the Presbyterian Church in the U. S. A.

DR. H. K. CARROLL'S valuable annual statistical presentation of the membership in the many religious bodies of the United States, as again brought to our attention by the *Christian Herald* of April 26, represents a very great deal of labor and persistence. No one save Dr. Carroll could assure even approximate correctness and completeness. The figures cover widely varying stretches of time. Some are for calendar years, either 1927, 1928 or 1929. Some cover ecclesiastical years ranging from points as far back as 1927. Others include figures which represent varying years in one body, so that the

period covered ranges in different proportions over as much as eighteen months.

The figures at their best indicate trends and cannot be pressed too far. It seems wise therefore to tabulate these bodies as to their trends in membership, assuming Dr. Carroll's record of gains and losses to be correct, and to present this table to be used in connection with the study of the actual numbers of increase. A body which offers a large numerical gain may be found to register a very small gain in proportion to its size, and *vice versa*.

TABULATION OF PERCENTAGES OF INCREASE

Religious Body	1929 Membership	1926 Census Report	Gain	Per Cent Gain
1. Polish National Catholic	101,000	(60,974)	7,000	7.44
2. Missouri Synod, Lutheran	696,967	(1,040,275*)	40,535	6.17
3. Baptist, Primitive	102,819	(81,374)	2,994	2.99
4. Methodist Episcopal, Colored	347,911	(202,713)	9,140	2.69
5. Christian	108,398	(112,795)	2,714	2.50
6. Joint Ohio Synod, Lutheran	166,521	(247,783*)	3,985	2.45
7. Reformed in America	159,662	(153,739)	3,573	2.28
8. Disciples of Christ	1,573,245	(1,377,595)	34,553	2.24
9. Presbyterian, U. S., (South)	455,988	(451,043)	9,331	2.08
10. Presbyterian, U. S. A.	1,959,006	(1,894,030)	40,032	2.08
11. Protestant Episcopal	1,237,695	(1,859,086*)	22,312	1.83
12. Baptist, Southern Convention	3,770,645	(3,524,378)	64,769	1.74
13. United Presbyterian	178,131	(171,571)	3,056	1.74
14. Augustana Synod, Lutheran	228,818	(311,425*)	3,784	1.68
15. Seventh Day Adventists	119,843	(101,998)	1,955	1.65
16. Latter Day Saints (Mormons)	596,108	(542,194)	9,473	1.61
(Estimated Population Increase)		(1.5 per cent)		
17. Norwegian Lutheran	306,638	(496,707*)	4,406	1.45
18. Greek (Hellenic) Orthodox	289,000	(119,495)	4,000	1.40
19. Congregational	939,130	(881,696)	10,572	1.13
20. United Lutheran	924,393	(1,214,340*)	9,998	1.09
21. Brethren, Conservative	134,620	(128,392)	869	0.64
22. Methodist Episcopal, South	2,594,038	(2,487,038)	13,153	0.50
23. Roman Catholic	17,173,147	(18,605,003*)	77,303	0.45
24. Iowa Synod, Lutheran	150,683	(217,873*)	252	0.16
25. Evangelical	212,886	(206,080)	215	0.10

DECREASES

			Decrease	Per Cent Decrease
1. Reformed, U. S.	355,093	(361,286)	1,000	0.28
2. Methodist Episcopal	4,589,664	(4,080,777)	24,433	0.52
3. United Brethren	399,073	(348,828)	3,119	0.77
4. Baptist, Northern Convention	1,404,685	(1,289,966)	15,198	1.07
5. Russian Orthodox	182,000	(95,134)	18,000	9.00
6. Evangelical Synod of N. A. (see next page)	251,702	(314,518)	35,413	12.33

NOT REPORTED

1. African Methodist Episcopal	781,692	(545,814)	.....	.....
2. African Methodist Episcopal, Zion	500,000	(456,813)	.....	.....
3. Baptist, American Missionary Convention	117,858	(117,858)	.....	.....
4. Baptist, National Convention (col.)	3,515,542	(3,196,623)	.....	.....
5. Churches of Christ	433,714	(433,714)	.....	.....
6. Joint Wisconsin Synod, Lutheran	153,506	(229,242*)	.....	.....
7. Methodist Protestant	195,460	(192,171)	.....	.....
8. Serbian Orthodox	100,000	(13,775)	.....	.....
9. Jewish .....	.....	(4,087,357)	.....	.....
10. Christian Scientist .....	.....	(202,098)	.....	.....

It will help to simplify the study if we exclude from the tabulation all groups which report less than one hundred thousand members. The table, thus edited, will include only forty-one religious bodies, but it will take in all but about two million of the more than fifty million communicant members reported.

For purposes of checking, the 1926 Census figures are added to the tables. Census figures which are starred (Roman Catholic, Episcopal and Lutheran) include baptized as well as communicant members.

Three classifications are presented, the first including the bodies which report increases in net membership; the second, decreases, and the third, no available reports. In connection with the second, the report of the Evangelical Synod of North America, the decrease is not an actual decrease, but results from the use of an incorrect report last year.

The total membership of the group reporting gains adds up to 34,527,292; of that reporting decreases, 7,182,217; and of those not reporting (exclusive of Jewish Congregations and Christian Scientists, whose figures are only those of the 1926 Census reports) 5,797,772. This makes a grand total reported in the tabulations above through Dr. Carroll's figures of 47,507,281 communicant members of religious bodies.

Available statistical studies indicate that normally about 5.6 per cent of membership is new, about 3.5 per cent is lost annually through removal, disaffection, sin, etc., and about 1.2 per cent by death. Applying these estimated percentages to the grand total above, we find some estimated large results, 2,660,000 persons added under normal operation, 1,662,000 lost through removal, etc., and 570,000 lost by death. The net increase, if these measurements are applied, should have been, under normal conditions, 428,000. Dr. Carroll reports 300,419, with a substantial section not reporting. His figure indicates a sub-normal year or period, especially when it is contrasted with the reported increase of a million in the 1929 tabulation.

At the meeting of the Community Church Workers of the U. S. A., held in the Community Church, Park Ridge, Ill., in May, Rev. Richard H. Shields, the minister of the Community Church at Mountain Lakes, N. J. (Reformed) was elected Executive Secretary, succeeding Rev. J. R. Hargreaves.

The *Information Service* for Saturday, May 10, is another illustration of the indispensable contribution that the Federal Council's Research Department is making to the understanding of contemporary social and international problems. This issue has to do with the London Naval Conference and presents both an analysis of the treaty adopted by the Conference and also a digest of opinion, pro and con, in influential circles.

Call for the Observance of Pentecost

At the April meeting of the Administrative Committee of the Federal Council, special attention was given to the observance of Pentecost, June 8, and a statement was unanimously adopted, urging that it be observed as an occasion for the clearest and strongest emphasis upon "the central spiritual mission of the Church." "What we need today above all else," this call declared, "is to recover the consciousness of Divine power to which Pentecost bears witness."

The call ended with a special appeal to the members of the churches to devote themselves to "meditation and prayer and renewed dedication" at this time. The statement has received much attention through the religious press.

Personal Religion No. 14

THE LITTLE GATE TO GOD

In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is.
This is a fact.
When I enter into God,
All life has a meaning,
Without asking I know;
My desires are even now fulfilled,
My fever is gone
In the great quiet of God.
My troubles are but pebbles on the road,
My joys are like the everlasting hills.

So it is when my soul steps through the postern gate
Into the presence of God.
Big things become small, and small things become great.
The near becomes far, and the future is near.
The lowly and despised is shot through with glory.
God is the substance of all revolutions;
When I am in Him, I am in the Kingdom of God
And in the Fatherland of my Soul.

WALTER RAUSCHENBUSCH.

Reprints of above quotation furnished to any who care to use as correspondence enclosures. Address FEDERAL COUNCIL BULLETIN, 105 East 22d Street, New York. Indicate how many copies desired; order by number and enclose 10 cents per doz., 75 cents per C., \$7.00 per M.

Protestants, Catholics, Jews Talk Things Over

Governor CAULFIELD presided at the banquet of the St. Louis Seminar, May 14-15 when nine hundred citizens — Protestants, Catholics and Jews—dined together in the interest of neighborliness. "So much of our trouble in human relations," the Governor remarked, "is due to isolation. We know too little, and our ignorance breeds fears, and our unfounded fears lead to hate, sometimes even as far as inter-group violence." Father McClorey of Detroit emphasized the significance of religion in American culture. Dr. Reinhold Niebuhr, pointing to our mutual interdependence in religious history, described the "moral respect" which must characterize our attitudes toward sincere people who differ with us in religion. Rabbi Stephen S. Wise, proving that the line of Jewish prophets continues in our day, suggested that the intelligence of mankind must weld our different natures.

Round-table sessions divided the topics in human relations of Jews, Catholics and Protestants into profitable discussions that continued with increasing interest for two days. Bishop William Scarlett, as chairman, with Father J. P. Spencer and Rabbi F. M. Isserman as vice-chairmen, led a committee of twenty-one St. Louis leaders through a period of five months' preparatory work on the Seminar. The program was carried out in conjunction with the National Conference of Jews and Christians. The Roman Catholic Church officially recognized the Seminar and appointed a number of priests to participate. Reform and Conservative Jewry were represented. Men and women from most of the large Protestant churches were present.

Professor Harrison S. Elliott led a series of discussions concerning perplexities as to the beliefs and practices of other groups. Protestants asked for information about certain positions in the Catholic Church, and *vice versa*. Jews asked why Christians act the way they do toward Jews. Attitudes, and some misconceptions, which rarely if ever come to the surface if the other people involved is present, were talked about, face to face.

A second round-table went into those real causes of Protestant-Catholic-Jewish maladjustments, rooted below the superficial "rationalizations" with which we usually prop up our prejudices, the economic conflict, the political conflicts, and the apparently alien behavior-patterns which complicate religious difficulties. It was made clear that differences need not be fought, that human variations are responsible for progress, that we Protestants can learn to appreciate both the values of experience through the ages which Catholics cherish, and also the significant trends within Judaism.

Bishop Scarlett, in closing, observed that the two days together had been immensely valuable, he believed, for the many Catholics, Jews and Protestants alike. Father Spencer briefly related how few Protestant and Jewish leaders he had known previous to the Seminar and in what a fine affection he now held friends like Bishop Scarlett, Dr. Ivan Lee Holt, Dr. J. T. Stocking, Dr. J. M. MacIvor and the Jews he then named. Rabbi Isserman spoke in conclusion. Then Bishop Scarlett asked the combined round-table participants (somewhat more than 700) to stand in silent prayer. The prayer period permitted the people to feel, more than could be expressed, the bond of human fellowship to which the days of the Seminar led.

President Hoover's expressed hope, sent on the first day of the Seminar, to a high degree had been realized, that the "deliberations may lift the relations of the communicants of the various religious faiths to the high level of mutual charity, understanding, and co-operation."

In Denver, on May 8 and 9, a conference was held attended by prominent Protestant, Catholic and Jewish representatives, both clergy and lay, which attracted city-wide attention. A permanent Goodwill Committee, headed by Rev. J. T. Carlyle of the Iliff School of Theology, will carry on the work in Denver.

Rev. Everett R. Clinchy, Executive Secretary of the Federal Council's Committee on Goodwill between Jews and Christians, has taken the lead in assisting the Denver, St. Louis and other local groups to develop goodwill conferences and programs.

COÖPERATIVE CHURCH WORKERS PLAN YEAR'S PROGRAM

The annual meeting of the Association of Executive Secretaries of Councils of Churches (State and Local) will be held in Chicago, at the Windemere Hotel, June 16-20. This gathering affords the chief opportunity of the year for leaders in church federation work in all parts of the country to confer upon their plans for the future and to learn from one another's experience.

Most of the meeting will be given to a consideration of practical programs in various fields of cooperative service, such as evangelism, religious education, social service, international goodwill, work with young people, the rural church, race relations, radio and comity.

Other hours will be given over to addresses and discussions which are designed to strengthen the spiritual and intellectual equipment of the executives

for their work. Several leading members of the faculty of Chicago University will give addresses to the group, including the following: Professor Arthur H. Compton on "The Structure of Matter," Professor T. G. Soares on "Our Changing Moralities," and Professor Edward Sapir on "The Study of Primitive Society." Professor Charles W. Gilkey, Dean Shailer Mathews and Professor C. T. Holman will give devotional addresses.

The President of the Association of Executive Secretaries is Rev. B. F. Lamb, nationally known

leader of the Ohio Council of Churches, who has done most creative work in building up church cooperation in the State of Ohio during the past ten years.

Paralleling the meeting of the Association of Executive Secretaries, will be the second annual meeting of the National Council of Federated Church Women, which will be held June 15-18, at the Shoreland Hotel, in Chicago, under the presidency of Mrs. John Ferguson. One of the topics of common interest to both meetings will be the relation of church women to the general movement for church cooperation.

SUMMER RADIO PROGRAMS BEGIN

SUNDAY, June 1, marks the inauguration of the specially arranged series of Summer Radio Programs broadcast through the courtesy of the National Broadcasting Company and its associated stations.

The unanimous approval and response from the radio audience to the summer programs of last season has brought to the microphone again this year:

DR. J. STANLEY DURKEE, in the "Friendly Hour"—3 to 4 P.M. Daylight Saving Time. WJZ and associated stations.

DR. RALPH W. SOCKMAN, in the "National Sunday Forum"—4 to 5 P.M. Daylight Saving Time. WEF and associated stations.

DR. CHARLES L. GOODELL, in the "Twilight Reveries"—5 to 6 P.M. Daylight Saving Time. WJZ and associated stations.

Each hour is of a distinctly different character and is designed to meet the needs of summer audiences away from home in hotels, camps, mountain and sea-

shore resorts, as well as the regular listening constituency who must remain at home.

The Thursday Midweek Hymn Sing at 7 o'clock Daylight Saving Time and the Daily Morning Devotions at 8:15 A.M., will continue to serve the radio audience throughout the summer months.

The Radio Ministry, which is sponsored by the Federal Council of the Churches of Christ in America and conducted by the Greater New York Federation of Churches, is proving of inestimable value in interpreting religion and the Church, and is helping to reach the sixty million unchurched with a helpful, stabilizing, Christian message. Statistics show that twelve million homes are now equipped with radio receiving sets, which makes it possible to reach forty-three per cent of the entire population of the country.

During the summer season many clergymen will be visiting, or passing through, New York City. A cordial invitation is extended to them to cooperate in the broadcasting of the radio Morning Devotions, conducted in the studio of the National Broadcasting Company at 711 Fifth Avenue, New York, each week-



DR. J. STANLEY DURKEE



DR. RALPH W. SOCKMAN



DR. CHARLES L. GOODELL

day at 8:15 A.M. Eastern Daylight Saving Time. Nineteen stations—North, East, South and West—take this program.

In addition to aiding in this national ministry, which is helping to reestablish the Family Altar in the

American home, a visit to the broadcasting plant will prove of interest. Communications regarding the rendering of service in the broadcasting of morning worship should be sent to the Radio Secretary, Frank C. Goodman, 71 West 23d Street, New York.

CHINA'S APPALLING TRAGEDY CONTINUES

AT LAST the extent and terror of China's famine tragedy are beginning to be realized. The personal experience and testimony of George Andrew, born in Kansu and now there as missionary and famine administrator, have convinced many who until recently have doubted. The failure of crops last year and no seed planted for the coming season, together with sub-zero weather in the Yangtse Valley and North China, have been ascribed by Mr. Andrew as causes for the widespread suffering.

"Stories of cannibalism are entirely true," Mr. Andrew declares. "I witnessed many instances of it. The authorities at first sought to stop the practice, but later abandoned efforts to prevent it. The practice of selling children was stopped long ago, because there were no buyers. Children are lucky if sold and provided with the means of life."

Grover Clark, who in December and January personally visited the famine district, is now in New York. As a result of his investigations and experiences among the starving, he reports that one-third of the 6,000,000 population of the Provinces of Shensi and Shansi perished of starvation during 1929 and that 2,000,000 more are doomed before June.

In response to abundant and convincing information, China Famine Relief, U. S. A., sponsored by the Federal Council of Churches and the Foreign Missions Conference of North America, has been pressing forward its appeals for contributions for China's starving. The National Christian Council of China reported early in the year that \$2,000,000 Gold could be effectively used before the next harvest. This appeal has been widely presented in the United States.

Due to the seriously misleading impressions created by the report of the American Red Cross, many generous Americans who usually give freely in relief of suffering fellowmen have not responded to the Chinese appeals. More honor is therefore due to those who have done so in spite of the obstructive conditions.

The latest report from China Famine Relief, U. S. A., shows that since February 1 it has cabled to China \$450,000, equivalent at present rates of ex-

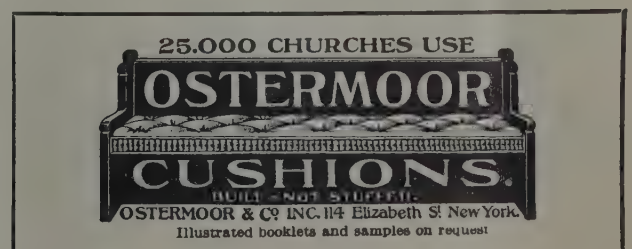
change to about \$1,300,000 Gold. This has been sent to the National Christian Council, with headquarters in Shanghai, whence it has been transmitted to responsible administrators for grain purchases and distribution in the famine areas.

A cablegram from Peiping on May 14 states that military trains are carrying relief grain to railheads nearest the famine areas and that distribution is going forward in twenty-two counties in Shensi. General Chu Ching-lan, just back from Shensi, presented such urgent appeals in Peiping and Tientsin that \$60,000 Gold was contributed in three days. George Andrew was at that date in Kansu and John Earl Baker in Shensi, supervising relief administration. It is now clear that the chief obstacle to substantial famine relief is lack of money.

The urgent need will continue until the hoped-for regular harvests in August and September are gathered, which, however, at the best may be only 10 per cent of normal. Surely, with our knowledge now that the famine is real, that Chinese officials are helping, that bandits give no trouble to relief workers, and that administration is actually going forward—the American Red Cross report to the contrary notwithstanding—generous Americans should respond generously.

Contributions are cabled from New York and reach Shanghai and Peiping in two days, and shortly thereafter food starts toward the famine areas.

Checks may be sent to the Federal Council or, better, direct to China Famine Relief, 205 East 42d Street, New York.



SPREADING THE SPIRIT OF WORLD GOODWILL

THAT THE secretaries of the Commission on International Justice and Goodwill are in constant demand for addresses and other field work is well illustrated by their recent experience.

In the last four months, Dr. Gulick has made three trips to Chicago and the Midwest, going on his third trip as far as Texas, and speaking in six important centers there. He has traveled on these trips somewhat over 10,000 miles.

Mr. Van Kirk, in addition to many appointments in and around New York, spent a week at Nashville, Tenn., conducting a daily forum on international relations in the "Rural Church School" at Vanderbilt University, a remarkable experiment in "adult education" for pastors of the South.

Mrs. Jeannette W. Emrich returned last month from an itinerary that took her to the Pacific Coast. On the way out she spoke at Buffalo, East Aurora, St. Clair, Detroit, Milwaukee, Chicago, St. Louis, Kansas City, Lincoln, Denver, Colorado Springs, San Francisco, Oakland, Berkeley, San Jose, Los Angeles, San Diego, Pasadena, and Santa Barbara. At Lincoln, Nebr., during a twelve-hour stop, she made five addresses and declined two more. On the return trip she visited Sacramento, Portland, Tacoma, Seattle, Spokane, Helena, Fargo, Minneapolis, St. Paul, Omaha and Philadelphia. Her special interest was in stimulating or forming local and state committees on world friendship among children and promoting the

friendship project with the children of the Philippines.

In Denver, Mrs. Emrich was the speaker at a race relations meeting of unusual interest. Each year for three years she has been on the faculty of the Women's Interdenominational Institute and has watched the growth of a constructive program in race relations. The meeting this year was the first attempt to arrange a large meeting of the two groups, Negro and white. Several hundred attended and the address and discussion centered in a practical way around the housing, educational and employment problems in Denver.

Mrs. Emrich's schedule covered fifteen states, approximately 10,000 miles of travel, and speaking at 82 meetings.

Sixteen state committees on world friendship among children and sixty local committees are now cooperating in the Friendship Treasure Chest project with the Philippines. Forty thousand Treasure Chests have been ordered from the manufacturer and it is hoped that all of them will be filled and on their way by September 1.

A strong interest in the program has been taken in many public schools.

Many teachers have stated that nowhere else can they find such effective and practical projects for the new type of geography as the Committee on World Friendship offers.



THE SUNDAY SCHOOL COUNCIL OF RELIGIOUS EDUCATION IN DAYTON, OHIO,
SENDS ITS TREASURE CHESTS

Dr. Macfarland to Retire at End of Year

AS READERS of the BULLETIN will doubtless have seen in the press, Dr. Charles S. Macfarland, Senior General Secretary of the Federal Council, will retire from this position at the end of 1930. At that time he will be in the twentieth year of his distinguished service to the cause of church co-operation. His intention to retire from administrative responsibility at the close of his twentieth year had been known to some of his intimate friends. His decision to do so was hastened by the counsel of his physician, who felt that Dr. Macfarland ought not longer to carry such a heavy administrative burden.

It is a matter of profound regret that his closing year should have been characterized by a controversy over the motion picture situation. As Dr. Macfarland last January informed Bishop McConnell, and later the Committee on Policy, he had served for a period of about eighteen months preceding July, 1929, as an adviser to the Motion Picture Producers' organization with regard to films affecting the interests of religion and the Church, and had received a modest compensation in this connection. Dr. Macfarland offered his resignation to Bishop McConnell in order to give the Committee on Policy entire freedom.

At its March meeting, the Administrative Committee, upon recommendation from the Committee on Policy, "while accepting fully Dr. Macfarland's good faith in his course" expressed the judgment that he had "committed a very great error." The question as to what action should be taken with regard to Dr. Macfarland's proffered resignation was referred to a special sub-committee, which also had before it Dr. Macfarland's letter to the President of the Council stating that it had been his fixed intention to request release from administrative responsibilities when he should have completed his twentieth year of service. Acting upon the report of this sub-committee of which the President of the Council was Chairman, the Administrative Committee on April 25 took the following action:

- "1. THAT Doctor Macfarland be requested to continue in his present position till the end of the present calendar year.
- "2. THAT his resignation be accepted—the acceptance to become effective January 1, 1931.
- "3. THAT an adequate retiring allowance be provided for, to become available for Doctor Macfarland's use on the date his resignation becomes effective.
- "4. THAT in view of the ill condition of Doctor Macfarland's health a leave of absence of at least three months, with full salary, be granted him—the leave to begin May 1, 1930.
- "5. THAT in view of the unique and unparalleled services of Doctor Macfarland to the Federal

Council, the Executive Committee be requested to make adequate place in its program at its meeting in December, 1930, for suitable recognition of those services."

In view of the fact that the Research Department of the Federal Council is now carrying on a comprehensive inquiry into the general relation of the motion picture industry to the public welfare, including its relations to the churches, the Administrative Committee felt that any further action which is to be taken by the Council with reference to the motion picture situation as such should be deferred until it has the complete information which the report may be expected to make available.

At the meeting of the Administrative Committee the highest regard was expressed for Dr. Macfarland and for the service which he has rendered the Federal Council during the past two decades. This service will be gratefully remembered long after the motion picture incident is wholly forgotten. Of this remarkable ministry ample recognition will doubtless be made in these columns and in the religious press generally later in the year.

LUTHER A. WEIGLE, *Chairman,*
Administrative Committee.

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By NOLAN R. BEST

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Federal Council of Churches

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New Secretary for International Church Relations

ANNOUNCEMENT has just been made of the election of Rev. Henry Smith Leiper, Associate Secretary of the Congregational Commission on Missions, as the Executive Secretary of the recently formed Commission on Relations with Churches Abroad. Mr. Leiper is expected to take up his new work on July 15. The Commission on Relations with Churches Abroad is the result of combining in one body three former agencies, namely: the American Section of the Universal Christian Conference on Life and Work, the Federal Council's Commission on Relations with Religious Bodies in Europe and the Federal Council's Committee on Relations with the Eastern Churches. The new agency will be known as the American Section of the Life and Work Movement, as well as the Commission on Relations with Churches Abroad.

The Chairman of the Commission is Rev. S. Parkes Cadman. The Honorary Chairman is Bishop Francis J. McConnell. The Chairman of the Executive Committee is Rev. Kenneth D. Miller.

The central purpose of the Commission on Relations with Churches Abroad is to represent the American churches in their increasing contacts with the church bodies of other lands and to do everything possible to knit up a closer cooperation and fellowship between the American churches and the churches of other lands. Special interest attaches to the relations of American churches with the mother churches of Protestantism in Europe.

Mr. Leiper's remarkable qualifications for this task are well summarized by a recent editorial in *The Congregationalist*, which says:

"The unusual abilities and qualities of vision and character which have marked Mr. Leiper's personality and work find their directing power in a genius for making contacts. He is *par excellence* the man of fellowship and, with his already rich experience in making contacts and his unfailing optimism, this genius for fellowship will particularly qualify him for



REV. HENRY SMITH LEIPER

the great office which this new appointment involves."

Mr. Leiper was for several years a missionary in China under the American Board of Commissioners for Foreign Missions. He is one of the leading members of the Executive Committee of China Famine Relief at the present time. His unusual world experience, including both the Orient and Europe, is expected to be a great asset to the work of the new Commission on Relations with Churches Abroad.

He is sailing in June to attend the meeting of the International Congregational Council to be held at Bournemouth, England, in early July.

He will also be present at several international church gatherings to be held on the Continent, including the Quadricentennial of the Promulgation of the Augsburg Confession.

In connection with the new plan which combines the American Section of Life and Work and the Federal Council's Commission in a single unified agency, fresh emphasis is to be given to making the ideals and program of the Universal Life and Work movement, as inaugurated by the Stockholm Conference of 1925, more fully appreciated and supported in this country.

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The "Representative" Character of the Federal Council

(A Statement Adopted by the Administrative Committee of the Federal Council, April 25, 1930)

"In accordance with a suggestion from the Executive Committee at the Annual Meeting, held in Chicago last December, the Administrative Committee of the Federal Council of Churches makes the following statement for the purpose of defining as precisely as possible the sense in which any of its utterances should be regarded as 'representative':

"The Federal Council is representative of the constituent denominations in the sense that its form of organization and government has been officially ratified by their highest ecclesiastical authorities, and the members of the Council and of its Executive and Administrative Committees are officially appointed by, and are responsible to, these denominations.

"When a public utterance is made, it expresses the carefully considered view of those representative church leaders who have been appointed by the several denominations to serve upon the Council, or its Execu-

tive or Administrative Committee, and is put forth in the conviction that it voices a general trend of judgment in the Federal Council's constituency. In formulating such a statement, utterances already made by constituent bodies on the same or similar subjects are given full weight. As in the case of any group composed of delegated representatives, no claim is made for any utterance that it has the unanimous support of all the individual members of the constituency. Actions of the Council become the governing policies of any denomination only to the degree in which they are adopted by that denomination.

"The fact-finding reports of the Research Department, which are the results of its independent investigations with the technical assistance of specialists, are designed to provide the churches with accurate information as a basis for forming judgments. They are not to be regarded as declarations of the policy or attitude of the Council."

LUNCHEON TO THE JAPANESE "ENVOYS OF GRATITUDE"

THE public attention given to the five Japanese young ladies who constituted the "Envoys of Gratitude" to America has been remarkable.

The luncheon given in their honor on April 23, 1930, by the Federal Council's Commission on International Justice and Goodwill was largely attended. The dining room of the Women's University Club was filled to capacity. The Japanese Envoys gave color to the occasion by wearing their beautiful native costumes.

Letters of greeting and beautiful volumes picturing the new cities of Tokyo and Yokohama were presented by the Envoys to the Federal Council on behalf of the Mayors of those cities, the Chairman of the Reconstruction Board and the Editor of the *Jiji Shimpō*, the great Tokyo daily that sponsored and financed the "Envoys."

The Message of the Envoys to the church people of the United States was presented in a graceful way

by Miss Keiko Nakamura. The Consul General, The Honorable S. Sawada, made a comprehensive address on Japan's recovery from the great earthquake and on the developing relations of goodwill between Japan and the United States. Responses to the goodwill message were made on behalf of the Jews by Rabbi Nathan Krass and on behalf of the Christians of the United States by Dr. William P. Merrill. The Secretary of the Federal Council's Commission, Dr. Sidney L. Gulick, presided.

Preceding their visit to New York the envoys had been received by the American Red Cross and President Hoover in Washington and after they had completed their week here they went to Northampton for a call on Mr. and Mrs. Calvin Coolidge. Their trip from San Francisco to the East and back again to San Francisco, whence they sailed on May 17, was a veritable triumphal tour.



A FEW OF THE GUESTS AT THE LUNCHEON IN HONOR OF THE JAPANESE ENVOYS OF GOODWILL

Notable Conference-Retreat on Evangelism

THE annual Conference-Retreat on Evangelism, to be held under the auspices of the Federal Council's Commission on Evangelism, at East Northfield, Mass., June 18-20, promises to be a most significant gathering for considering the major aspects of evangelism today.

Among the outstanding speakers who have been tentatively announced by the Program Committee, of which Rev. George Irving is Chairman, are Dr. John R. Mott, who is returning from an extended itinerary in Europe and the Near East in the preceding week, and Dr. Richard Roberts, pastor of the Sherbourne United Church of Toronto, Canada, author of "The Spirit of God and the Faith of Today" and many other widely appreciated volumes on Christian life and thought. Dr. Mott is expected to give two addresses on the general theme, "Our Evangelism in the Light of the World Situation." Dr. Roberts is to

give two addresses upon the general theme, "The Abiding Realities of Christian Experience."

Special attention is to be given to the periods of worship, which will be led on each of the three days by Rev. Walter L. Lingle, President of Davidson College, Davidson, N. C., and Chairman of the Federal Council's Executive Committee, on the general theme, "A Continuing Pentecost."

The afternoon sessions, under the direction of Rev. Charles L. Goodell, will be devoted chiefly to a consideration of methods and plans for the coming year's work. Other discussions at the afternoon sessions will have to do with "Cardinal Elements in a Program of Evangelism," led by Rev. Charles W. Brewbaker, Director of the Bureau of Evangelism, of the United Brethren in Christ, and "Youth and Evangelism," led by Rev. Elmore McKee, University Pastor at Yale.

How Shall We Treat the Aliens in Our Midst?

THE number of foreigners, not naturalized, in the United States is roughly estimated at 7,000,000. The vast majority are law-abiding men and women contributing to our common life and steadily advancing toward the day of becoming American citizens.

Among them, however, there are criminals who violate our laws, especially those dealing with the illicit traffic in liquor and narcotic drugs. One of the practical problems of our Government is how to discover their whereabouts and to bring about their deportation. Laws for the deportation of alien criminals are already on our statute books. A plan which has been advocated by the Labor Department for many years is to create an alien registration bureau and to require that all aliens shall be registered and fingerprinted, and shall pay substantial registration fees annually. The proposal has, however, met with vigorous and, as we think, justifiable opposition.

A measure is now before Congress providing for the "voluntary" registration of aliens. It appears on first consideration quite innocent. Many Americans, however, feel keenly that it does not show due consideration for the millions of law-abiding aliens among us and that it would interfere with their rapid and wholesome assimilation into our body politic.

The objections raised to "compulsory registration" are in brief that it is contrary in principle to American ideals and is against our previous experience in winning foreigners to become loyal American citizens. The law could hardly have any practical value in discovering criminal aliens illegitimately here, since they

would avoid the net of registration. It would inevitably require espionage, which is contrary to the American spirit and tradition, and would entail serious burdens on law-abiding aliens. It could easily become a menace to naturalized and even to American-born citizens.

What the advantages of voluntary registration would be are not clear. If really voluntary, it would be practically useless, since the proportion of those who would register would be so small as to render the system ineffectual. But, under pressure from employers, as suggested by the Department of Labor, or under pressure from crusading organizations, it would naturally lead to the same espionage and abuse as would compulsory registration.

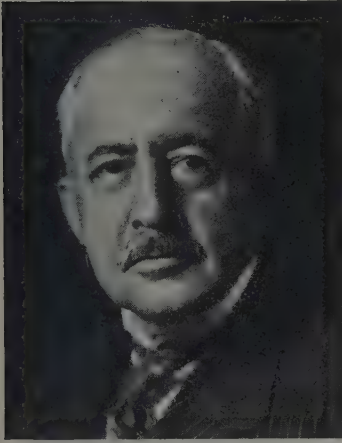
Every proper effort should, of course, be made to prevent the illegal entry of aliens into the United States, and to deport those who are convicted of crime. But in seeking to carry out this policy we should not violate the principles of justice, courtesy and friendship in dealing with the millions of aliens legitimately here. They came to this country in good faith and should be treated as neighbors and fellow human beings. They will be more surely won to the best American ideals through our faithful practice of these ideals ourselves than through any attitudes implying general suspicion or by processes of direct or indirect coercion.

Advocates of registration seem to forget that only those aliens are deportable who came in illegally after July 1, 1924, and certain specified criminals. Those who entered legitimately since that date already have

their certificates of admission and should need no further documentary evidence of their right to be here. It is difficult to see what good purpose is to be secured by "voluntary registration" and easy to see how by the method of its administration it might be virtually transformed into a system of espionage and coercion.

SIDNEY L. GULICK.

CLARENCE H. KELSEY: FAR-SEEING LAYMAN



CLARENCE H. KELSEY

In the death of Clarence H. Kelsey, who was a member of the Federal Council's Laymen's Committee and a banker of the highest standing in New York, the movement for church federation and many other Christian causes have lost a warm and generous friend.

Mr. Kelsey was widely known as the founder of the Title Guarantee and Trust Company of New York, and was Chairman of the Board of Directors at the time of his death.

In his will, Mr. Kelsey explains why he has not made bequests to some of the causes to which he was devoted in his lifetime.

He says, "I have always felt that it was better to give regularly and generously from income rather than accumulate principal with the expectation of making large gifts at the end. I believe that money set to work immediately is better used than if accumulated with the intention of doing great things with it afterward. These plans often are forgotten or fail to be carried out, and I firmly believe that there is much greater satisfaction in giving money away as you go along than in keeping it and watching it grow in your own hands. Money never catches up with time and good done with a little money now may be far greater than that done with a great deal more later on and is more sure to be done. I wish to commend, therefore, this plan of living and giving to my children and grandchildren. If they will live well within their incomes, if they will give regularly and carefully each year from their savings and, as their incomes grow larger, increase their giving, they will find great satisfaction from such a course and will be much happier than if they spend all they have on themselves or hoard it."

Mr. Kelsey's philosophy of "living and giving" is one which merits the thoughtful consideration of all. If it were more widely followed it would mean a great advance in social welfare and the building of the Kingdom of God.

Church Social Workers to Meet in Boston

The first National Conference of Church Social Work, held under the auspices of the Federal Council of the Churches of Christ in America, will be in session in Boston, June 9-14. The dates are the same as those of the National Conference of Social Work, which has for several years brought together annually the foremost leaders in professional social work.

The sessions of the church conference will be held chiefly at luncheon in order to make it possible for its members to attend regularly the sessions of the National Conference of Social Work. Eleven denominational agencies will be holding round-table conferences in connection with the interdenominational program sponsored by the Federal Council.

The headquarters of the Conference of Church Social Work will be at the Hotel Vendome, Boston. The two afternoon sessions on June 12 and 13, at three o'clock, will be held at Trinity Church.

Among the leading speakers at the Church Conference will be Bishop Francis J. McConnell, President of the Federal Council; Rt. Rev. James DeWolf Perry, Presiding Bishop of the Protestant Episcopal Church; Dr. Graham Taylor of the Chicago Theological Seminary; Dr. Richard C. Cabot of Harvard University; Professor Frank J. Bruno of the School of Social Work at Washington University; Miss Jane Addams of Hull House; and Rev. John Rathbone Oliver of Baltimore, who is both a priest of the Episcopal Church and a practicing psychiatrist.

The special purpose of the Conference of Church Workers in Boston is to afford an opportunity for religious workers to understand the methods of social work and to emphasize the spiritual viewpoint in social work.

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Christian World Gatherings This Summer

The world character of the Christian movement is convincingly indicated by the large number of international gatherings which will be held during the coming summer in Europe, at all of which the Christian forces of America will be represented.

The World Committee of the Young Men's Christian Association will be meeting at St. Gergue, Switzerland, in an important conference, June 11-13.

From June 17 to 24, the World's Committee of the Young Women's Christian Associations will be in session at Geneva, Switzerland.

The four-hundredth anniversary of the promulgation of the Augsburg Confession, to be held at Augsburg, Germany, June 24-25, under the auspices of the German Evangelical Church Federation, will bring together representatives from many lands.

The Central Bureau for Relief of the Evangelical Churches of Europe will utilize the interest in Augsburg by holding its own meeting in that city, June 23-24.

From August 5 to 11, the Eighth International Convention of the World's Christian Endeavor Union will be in session in Berlin.

The Executive Committee of the World Student Christian Federation will meet at Waldenburg in Silesia, August 7-14.

The Executive Committee of the World Conference for International Peace through Religion will meet at Berne, Switzerland, August 12-17.

The World Alliance for International Friendship will meet in Mürren, Switzerland, August 19-25.

The Continuation Committee of the World Conference on Faith and Order will be in session at Mürren, Switzerland, August 26-29.

The International Christian Social Institute, which was organized by the Universal Christian Conference on Life and Work, as a center for research and education on the relation of the Church to social problems, will be held at Mürren, Switzerland, August 29.

The Continuation Committee of the Universal Christian Conference on Life and Work will be in session at Vevey, Switzerland, August 30-September 5.

SOCIAL HYGIENE COURSES AT CHAUTAUQUA

Pastors and leaders of parent-training classes in churches will find an excellent opportunity for leadership training in the courses to be given at Chautauqua this summer under the auspices of the American Social Hygiene Association.

To meet the need of teachers, social workers, nurses and parents who can spend but a short time at the study, two courses, identical in character, lasting three weeks each, will be given in double period time and credited for two points by New York University. An outline of the courses, as announced in the summer school catalogue, is as follows:

I. Courses for Credit

The Sex Factor in Social Adjustment. Dr. Swift. July 7-25, 8:45-10:40. 30 hours, 2 points. Fee \$18.00.

This course will be repeated July 28-August 15.

II. Current Events Class

July 14-18, 1:30-2:25 P.M. Dr. Swift. Fee, one week, \$3.00. Social developments in the field of sex. Topics for consideration: the child, women, home, youth, marriage.

III. Lecture-Discussion Series

The Place of Sex in Character Development. Offered for young adults and those directly concerned with the problems of youth in this field. August 4-15, 11:00-12:00. Dr. Swift. Fee, two weeks, \$6.00.

It would be a wise investment for churches contemplating classes in parent-training during the next season to defray the expenses of the prospective leader at one or more of these courses.

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Rural Pastors' School at Vanderbilt

Three hundred and seventy-five ministers of all denominations came from twenty Southern states to attend the fourth annual Rural Church School at Vanderbilt University, April 21 to May 2, under the auspices of the School of Religion, of which Dr. O. E. Brown is Dean. The subjects taught were of highly practical value to these carefully selected pastors who came from towns, country parishes and industrial communities. The curriculum included courses in Rural Social Problems, Farm Problems, Community Evangelism, Country Church Efficiency, The Rural Church as a Community Center, Missionary Education, Church Cooperation, The Church and the Industrial Community, International Justice and Goodwill, The Church and Community Recreation, Sermon-Making, Studies in both the Old and New Testaments, Dramatics and Pageantry. The faculty consisted of experts in these fields who brought to the ministers the results of their special studies and practical experience.

Three secretaries of the Federal Council were included on the faculty—Rev. Charles R. Zahniser, who gave courses on interchurch cooperation and also on evangelism; Rev. Walter Van Kirk, who lectured on international peace; and James Myers, who conducted a course on the Church and labor problems. Dr. W. R. King of the Home Missions Council was also in attendance for several days as consulting expert and special lecturer. Many of the faculty also lectured at Fisk University, where a simultaneous school for colored pastors was conducted.

At the close of the sessions, the students in the course on The Church and the Industrial Community, taught by Rev. John L. Fergusson, Industrial Secretary of the Methodist Episcopal Church, South, and the students in Mr. Myers' class voted to request the office of the Federal Council's Social Service Commission to act as a clearing-house for information throughout the year for ministers in industrial communities, keeping in touch by correspondence and literature and, where possible, responding to special requests for field service.

Education for Marriage and the Home

The attention attracted by the report of the Presbyterian Commission on Marriage and Divorce (Dr. Ralph M. Davis, Chairman) to the General Assembly last month is an indication of the important service being rendered by the Federal Council's Committee on Marriage and the Home. One of the recommendations in the Presbyterian report was for full cooperation with the Federal Council in this field.

The preliminary report of the Federal Council on

"Ideals of Love and Marriage," issued a little over a year ago, has run through an edition of 60,000 copies, in addition to the circulation of 70,000 given by its printing in the *Current History Magazine*. Special editions were brought out with the imprint of the American Baptist Publication Society, the Methodist Episcopal Board of Home Missions and the Southern Methodist Board of Temperance and Social Service.

An effort is now being made to secure a budget of several thousand dollars for the Federal Council's Committee, so that it can have the full-time service of a secretary and press its work more vigorously.

Labor Sunday Message

Copies of the Message for Labor Sunday (August 31, 1930) are already available for ministers, council secretaries, and editors. The subject of the Message this year is a timely one—"Christianity and the Machine Age"—and includes reference to the problems of unemployment, old age security, and other related problems, seen from the point of view of ethics and religion.

It is suggested that plans be made now for Labor Sunday observance, including the reading of the Labor Sunday Message from pulpits, special sermons by pastors, union outdoor services and special features. Detailed suggestions for Labor Sunday observance and copies of the Labor Sunday Message will be sent on request to the Federal Council's Commission on the Church and Social Service, 105 East 22d Street, New York. The price of the Labor Sunday Message is 4 cents per single copy; \$1.00 per 100 copies.

MEMORIAL DAY SERVICES IN PARIS

The Memorial Day exercises in Paris, under the auspices of the General Committee on Army and Navy Chaplains, were held, under the direction of Dr. Joseph W. Cochran, minister of the American Church in Paris. Ambassador Edge was one of the speakers at the service in the American Church on Sunday, May 25. On Memorial Day a service of decorating the graves of Americans buried in France was also held.

AGGREY OF AFRICA

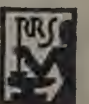
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NEW YORK



Glimpses of Interdenominational Life

How South Bend Churches Cooperate

That cities of less than 100,000 population can develop vigorous programs of church cooperation, even when the budget is small, is demonstrated by the work of the Council of the United Churches of South Bend and Mishawaka, Ind. Thirty-five churches, belonging to thirteen denominations, together with the Y. M. C. A. and the Y. W. C. A., have been carrying on a well-rounded program that includes comity, evangelism, religious education, race relations, industrial relations and world friendship. Its latest report shows it has conducted a religious census of the entire city; maintained eighteen vacation church schools with an enrollment of 1,254 children; conducted five leadership training schools with 128 members receiving credit from the International Council of Religious Education; cooperated heartily in the world friendship project with the Filipino children; investigated the literature sold on the newsstands and developed a community-wide movement of personal evangelism. The budget for the Council's work during the coming year is \$7,830.

The new president of the Council is Rev. Archibald McClure, pastor of the First Presbyterian Church.

A New Record in Philanthropy

Gifts to philanthropy in the United States during 1929 reached the tremendous total of \$2,450,720,000, or an increase of \$120,120,000 over 1928, the previous highest year, according to the John Price Jones Corporation of New York. The amounts under various headings were as follows: religion, \$996,300,000; education, \$467,500,000; gifts for personal charity, \$279,760,000; organized charitable relief, \$278,710,000; health, \$221,510,000; foreign relief, \$132,000,000; the fine arts, \$40,000,000; play and recreation, \$20,900,000; miscellaneous reform organizations, \$14,040,000.

Indian Christian Leader Here

Manilal C. Parekh, an Indian Christian with a remarkable experience, is now in this country. He is a Jain by birth, but became a member of the Brahmo Samaj, and in 1918 was baptized a Christian. He is the author of several religious books, including one on Mahatma Gandhi, written in collaboration with Rev. R. M. Gray; a biography of Keshub Chunder Sen, and one of Ram Mohan Roy.

K. Natarajan, the well-known editor of the *Indian Social Reformer*, wrote to Mr. Parekh as he was leaving India:

"There are not many people in India who are so well qualified to interpret the modern Indian mind to the West. That

mind at its highest has been influenced by the life and the personality and teachings of Jesus Christ while adhering staunchly to its ancient Hindu religious culture. Although you have embraced Christianity, you are one of the few Indian Christians who have at the same time asserted the right to adhere to the traditional ways and thus have exhibited a harmonious combination of the highest in both East and West."

Mr. Parekh is available to speak on such subjects as: Oriental Christianity, How I Found Christ, Christ on the Indian Road, Mahatma Gandhi, and Women of India.

Inquiries in regard to engagements may be addressed to him in care of David R. Porter, 347 Madison Avenue, New York.

Lambeth Conference Convenes in July

The Seventh Lambeth Conference will be held this year in Lambeth Palace under the presidency of Rt. Rev. Cosmo Gordon Lang, Archbishop of Canterbury, July 5-August 9. The membership of the conference is confined to bishops of sees of the Anglican communion, in England or overseas.

The chief subjects for discussion at the forthcoming session are as follows:

- I. The Christian Doctrine of God
 - In Relation to Modern Thought
 - In Relation to non-Christian Religions and Ideals
 - As Determining the Character of Christian Worship
 - To Be Realized Throughout the Church by Teaching and Study
- II. The Life and Witness of the Christian Community
 - Individual and Corporate, in the Fulfillment of the Divine Purpose with Special Reference to Questions of Marriage, Sex, Race, Education and Government, War and Peace
- III. The Unity of the Church
 - Report of the Results of the Lambeth Appeal, 1920
 - World Conference on Faith and Order
 - Schemes and Proposals for Union Relations of the Anglican Communion with Particular Churches
- IV. The Anglican Communion
 - Its Ideal and Future
 - Its Organization and Authority
- V. The Ministry
- VI. Youth and Its Vocation

The Forward-Looking South

The Commission on Interracial Cooperation, Atlanta, Ga., has published a pamphlet on "Our Christian Obligation to the Negro," by Rev. A. M. Pierce, Editor of the *Wesleyan Christian Advocate*. It demands for the education of the

Negro: "An equal share with ourselves. His buildings must be as good as ours, his teachers as well qualified, his opportunities as extended, running even to the university." On railroads, "So long as the Negro pays as much for service as the white man there must be no difference in the accommodations that he receives. . . . The full rights of citizenship are his. He must be allowed to exercise the franchise on the identical terms that determine the vote of the white man. . . . Courtesy is demanded. He must be addressed in terms of respect. . . . If the attention of the white race is centered upon an absolutely fair deal toward the colored race in business, professional life, industry, domestic relations, education, courtesy, religion, civic affairs; if the two races meet each other on terms of mutual self-respect in all other relations, the question of social relations will take care of itself."

World Alliance to Meet in Washington

Announcement has been made that the fifteenth annual meeting of the American Section of the World Alliance for International Friendship through the Churches will be held in Washington, D. C., November 10-12, 1930. The Program Committee, under the chairmanship of Honorable Jacob Gould Schurman, is planning to assemble for the gathering many distinguished leaders in world affairs.

Dr. Tullis Completes Work at Buffalo

At its annual meeting on May 5, the Buffalo Council of Churches sorrowfully bade farewell to Dr. and Mrs. Don Tullis, who have gone to Cleveland where Dr. Tullis becomes Executive Secretary of the Federated Churches of Cleveland. Greetings were given by Dr. John M. Moore in behalf of the Federal Council, and by representatives of local church groups, including the presentation of tangible expressions of the high regard in which Dr. and Mrs. Tullis have been held.

During the seven years of Dr. Tullis's service as Executive Secretary of the Buffalo Council, the staff has increased from two persons to ten; the budget has grown from \$8,000 to \$35,000; new departments have been organized, including a Music Department, the Young People's Federation and a Department of Women's Work. The merger of the Buffalo Council of Churches and Erie County Council of Religious Education has just been effected. Dr. Tullis has had a very high standing in the city of Buffalo. In addition to his distinctive work for inter-church cooperation, he has made a significant contribution to the larger religious life of the city through a weekly editorial and news service which he has conducted in the *Buffalo Evening News*.

Reactions from Our Readers

Mr. Tinkham Dissents

(The italicized comments in parentheses are by the Editor)

To the Editor of the FEDERAL COUNCIL BULLETIN:

The Federal Council of the Churches of Christ in America in the May, 1930, edition of its official publication, the FEDERAL COUNCIL BULLETIN, in reply to a charge recently made before a committee of Congress that it has participated in political action by extensive propaganda and has violated the principle of the separation of Church and State, answers that its policy is a "program of research and education directed to informing its own church constituency and to making the consciences of the people more sensitive to the ethical aspects of great public issues."

This statement is in direct contradiction to the evidence laid before the committee. There was submitted to the committee a publication of the Council known as "The Handbook of the Churches." On page 217 of this Handbook under the title "Permanent Committees" there appears a heading, "Washington Committee," which the Handbook goes on to explain:

"Serves as a center for the cooperative work of the churches in their relation to agencies of the Government. It is a clearing-house of information concerning governmental activities which affect moral and social conditions and also is a medium for interpreting to the Government from time to time the point of view of the churches."

This committee by its own declaration is a revolutionary committee for participation by the organized Church in temporal, secular and political affairs, contrary to the American tradition of one hundred and fifty years.

(Anyone who reads not simply the two sentences which Mr. Tinkham quotes from the Handbook but also the entire description of the Council on pages 209-219 of the same volume will see at once that the work of the Council is one of research, education and appeal to public opinion. See also page 8 of the BULLETIN.)

The constitution of the Federal Council declares that the Council is organized "to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people so as to promote the application of the law of Christ in every relation of human life."

This provision of the constitution of the Federal Council, as at present interpreted by the Federal Council, is a violation of the principle of the separation of Church and State.

In all three of these pronouncements,

in the FEDERAL COUNCIL BULLETIN, in the "Handbook of the Churches" and in the constitution of the Federal Council, there is a clear challenge to the American people, and that challenge is whether in this age and generation this organization, through its Council, shall be permitted to assume unlimited temporal power and to participate in affairs of state. This Council arrogates to itself the right to interfere in "every relation of human life," as declared in its constitution, and if this does not mean the extension of its activities into the realm of the State, it is meaningless. Because an issue may be called "moral" does not give this Council leave to inject itself into the political arena. Any political issue can be held arbitrarily to be a "moral" issue and many political issues have been so interpreted by the Council to suit its own purposes.

(For a statement of the Council's real position see page 7 of the BULLETIN. See also Professor W. E. Hocking's "Man and the State" for a thoroughly scholarly discussion of the meaning of the separation of Church and State, showing that the Council's procedures are wholly in accord with the true interpretation of that principle.)

It has been publicly stated that the constituent churches and their members have never been consulted in relation to the political actions undertaken by the committees of the Council. Yet, the Council by implication conveys the idea that when it speaks on political issues, it speaks for the aggregate of the membership of its constituent churches, which runs into many millions. This on its face is deception. (This misconceives the Federal Council's attitude. See page 23 of the BULLETIN.)

It has been publicly stated, also, that the constituent churches and their members have never instructed nor authorized the Executive Committee, or any other committee, to have the Council act as a political propaganda machine or to assume political leadership.

(As to the churches' support of the Council, see page 14 of the BULLETIN.)

Having set up the revolutionary doctrine that State and Church shall no longer be separate, the one not to interfere with the other, this organization is lending what influence it possesses to have the United States join the League of Nations, a political and military alliance, and as a first step in this direction it is actively participating in the present movement to have the United States join the Permanent Court of International Justice of the League of Nations, the political subsidiary of the League.

It is well known that the international oil interests, international bankers and large international business interests are profoundly interested in having the

United States change its foreign policy for their own purposes.

Under these circumstances, the following facts should be of much interest: that this Council receives only about one-fourth of its income from its church constituency, the remainder being received from "other sources," on its face a highly dangerous financial policy for the organized church participating in politics to pursue.

(The Council receives about one-fourth of its income from direct denominational appropriations, the rest from individual church members, who are the Council's constituency.)

Recent revelations show that John D. Rockefeller, Jr., contributed \$35,650 in 1926; \$32,717 in 1927; \$36,250 in 1928, and \$32,500 in 1929; about ten per cent of the total annual income from all sources and about 35 to 45 per cent of the amounts received from contributors of \$500 and over during those four years.

(Mr. Rockefeller's social idealism is too well known to need any defense. Moreover, there are 12,569 other individual contributors to the Council.)

Regular annual contributions are received also from persons interested in international business organizations and directors of national banking interests with large foreign connections, as well as from international bankers themselves.

The Foreign Policy Committee of this Council during the last four years until recently had as its chairman Honorable George W. Wickersham, who has been active in inducing the organized Church to participate in politics, and whose firm is representing a "large financial and banking institution in Japan," and "international or foreign interests, corporations or associations, including international bankers," as recently publicly admitted by Mr. Wickersham.

(Mr. Wickersham was chairman of the Commission on International Justice and Goodwill by virtue of being an honored and distinguished layman of the Protestant Episcopal Church, as is also Honorable Alanson B. Houghton, the present chairman of the Commission.)

Against the aggression of the Church the State can protect itself through legislation, and if need be it can control the Church, but the United States Government should never be compelled to take such action. The members of its church constituency themselves should reform the action of this Council from within by insisting upon the preservation of the great American principle, the separation of Church and State, the one not to interfere with the other, which principle must be preserved if the higher interests of religion and the State are to be protected and advanced.

Very truly yours,
GEORGE HOLDEN TINKHAM

AMONG THE BEST NEW BOOKS

An Emerging Christian Faith

By JUSTIN WROE NIXON.
Harper & Bros. \$2.50.

WHY are we so confused in our religious thinking when our fathers were so sure? Has religion a validity and value that are unshaken by the new knowledge? What is the positive content of a Christian faith for today? Can such a faith survive in our mechanized civilization? These are the crucial issues which Dr. Nixon, minister of the Brick Presbyterian Church, Rochester, N. Y., faces and for which he sets up sign-posts pointing to a robust religious experience that knows what it believes and why.

The basic clue to Dr. Nixon's thought is found in the new "organic view" of the world. This emphasis on the vital inter-relatedness of all things in a common life suggests that the universe is no machine but that there is a "central organizing process" at work. This point of view is applied to religion in a way that makes it a creative principle. As between the Roman Catholic path of reliance on ecclesiastical authority and the humanistic path of giving up all concern with the reality of God, Dr. Nixon finds a middle path which is no mere compromise but a fresh interpretation of the essential heart of Protestantism.

Against this background the author works out a satisfying belief in God and shows what difference such a faith means for human life. The contrast between Walter Lippmann's urbane and stoical "detachment" and Toyohiko Kagawa's passionate religious devotion is one of a host of concrete illustrations with which Dr. Nixon makes his argument glow. The permanent significance of Jesus both as "the one supremely victorious and solvent personality in a world that is perpetually hovering on the brink of moral defeat and spiritual insolvency," and also as a disclosure of the nature of Reality, is another of the high points of the book.

Supreme among the insights of Jesus the author finds the conviction that life both with God and with men is to be organized on the basis of love, of mutual sharing, of fellowship. The possibilities of re-ordering modern society around the spirit and practice of fellowship are accordingly made the final focus of interest.

The Pew Preaches

Edited by WILLIAM L. STIDGER.
Cokesbury Press. \$2.50.

HERE are gathered together the frank views on religion of some of the foremost business and professional men of America. Most of the contributions are not sermons in the ordinary sense of the word (though those by Curtis D. Wilbur and Edgar T. Welch might

almost be thus described) but all voice the need of faith and hope in their relation to practical affairs.

A few of the contributors interpret the better side of business, like Owen D. Young. Some, like James C. Penney and Charles M. Wood, suggest what it means to carry religion into business. Others explain what they think is required of the Church and its members, like Roger Babson, Robert A. Long and R. A. Doan. Edwin Markham paints a picture of what the coming of the Kingdom of God on earth means. William E. Sweet urges on the laymen of the Church a more progressive attitude toward social-ethical issues. On Henry Ford's views on religion and the good life the editor reports in the form of an interview.

Little Talks on Large Topics

By RHODA McCULLOCH
Womans Press. \$1.50.

READERS of the *Womans Press* month by month have often been impressed by Miss McCulloch's editorials. Their homely simplicity, combined with freshness of insight and intellectual vigor, give them a distinctive quality. Those of the more enduring significance are here brought together. The reading of them gives one an appreciation both of the spirit of the Young Women's Christian Association and of the outlook of thoughtful women who are approaching modern life from the standpoint of the Christian religion.

A Remarkable Biblical Discovery

By WILLIAM PHILLIPS HALL
American Tract Society. \$1.50.

A CHRISTIAN layman, well known as the President of the American Tract Society, here makes a detailed examination of "The Name" of God according to the Scriptures. His primary aim is to shed new light on the significance of the term "Lord," as used by the Christians of the first century, and thereby to help our understanding of God as made known in Christ. The bearing of the point of view of the early Christians upon the doctrine of the Deity of Christ is the center of interest throughout the study.

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The Spirit of God and the Faith of Today

By RICHARD ROBERTS.
Willett, Clark & Colby. \$2.00.

IN CONNECTION with the nineteenth hundredth observance of Pentecost Dr. Roberts presents this survey of those deep human experiences which have made the doctrine of the Holy Spirit necessary. The evidence of a Divine Presence in the world and the conditions under which it operates are thoughtfully studied, and with unusually persuasive results.

Part I reviews what actually occurred at the first Pentecost, so far as the records and the study of the scholars can tell us. Part II is an impressive interpretation of the Spirit in terms of its manifestations as the spirit of "emergence," of discovery, of ecstasy, of moral reinforcement, of conversion, of fellowship. Part III is a discussion of the Spirit in relation to present thought and practice, especially in its bearing on the Church, its work in the world and the renewal of its life.

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Edited by VINCENT G. BURNS
The Macmillan Co. \$3.75.

THIS anthology of the poets' impassioned utterances on war and peace is likely to be regarded as the master collection for many years. That careful discrimination has been exercised in the selection of materials and skilful editing in their arrangement is readily evident. Nearly all the poems have genuine literary merit and an authentic ring. They are grouped in fifteen sections, marking a natural progression from the mobilization for war, through the ghastliness of the trenches, to the dawn of peace and the quest for enduring brotherhood. Running through a large number, as a motif, is the stark contrast between the war temper and the spirit of Christ.

What Are We Trying to Do in Religious Education?

RELIGION AND CONDUCT (Abingdon Press) is the title of a book containing a complete report of the conference on this theme, held at Northwestern University last November. The conference discussed such themes as Religion as a Motive in Conduct, Personal and Institutional Aspects of Religion, Influence of Social Environment, Therapeutic Value of Religion, Research in the Dynamics of Religion. It also considered the strength and weakness of character education from which religion is omitted. Impressions of the conference, included in the volume, are somewhat disappointing. One of the writers sums up his impressions tersely in this fashion:

What facts seem fairly dependable? None.
What hypotheses need further testing? All.
What chief problems await solution? All.

While the conference was admittedly "stimulating" the dependable fact which emerged seemed to be "our general confusion. We don't know what the sources of character are, we don't know what it is that reaches these sources, we don't know whether any conception of religion we might have is among those effective agencies, even if we knew how to go about reaching them."

While it is disconcerting to feel that those whom we have regarded as leaders in religious education confess themselves to be more or less at sea, it is heartening to find, on the other hand, some contributions to the knowledge of character and education contained in the third and final volume of the Report by Hartshorne and May (of the Character Education Inquiry, Teachers College, Columbia University) entitled *Studies in the Nature of Character*. This inquiry has concerned itself mainly with the problem of deceit, and has sought to discover the causes or antecedents of behavior. Classroom experience and friendship are revealed as

the "dominant cause of both honesty and deception. Next come constitutional factors, such as intelligence, resistance to suggestion, and emotional stability, all of which are associated with honesty." . . . "Third in importance come the home and the general economic and social background. When these are on a high level, deception is rare. When they are on a low level, deception is common."

These two books may well suggest to us—not that the religious education movement is all moonshine, but rather that we are only beginning to discover how intricate and complicated are the springs of human action and how elusive the spiritual forces we seek to bring to bear upon conduct. They should send us back in humility to study and labor more determinedly to the end that religion may not only have a clear meaning for each of us, but that it may serve us at every moment, enabling us not only to *know*—what is *right* but, still more, energizing us to *do* the right. —B. S. WINCHESTER.

Seeking the Beautiful in God's World

By AMY CLOWES
Richard R. Smith, Inc. \$2.00.

THIS is the third volume in a graded series for weekday and vacation schools, edited by Miss Blanche Carrier, formerly connected with the Dayton system of weekday schools. This course, designed for children in the third grade, was developed experimentally by the teachers in that grade, who discussed in conference each step in their procedure. The course was further revised and reconstructed by its author, in connection with experimental groups in New Britain, Conn. It is significant of the larger outlook in religious education that it is deemed important to spend an entire year with children in primary grade in "seeking the beautiful in God's world." Surely this is quite in accord with the spirit of the Great Teacher who bade men "Consider the lilies, how they grow."

Another
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ship » »

« « The Spirit of » » PROTESTANTISM

By *HARRIS E. KIRK

Says Dean O. E. Brown, of Vanderbilt University School of Religion:

"The years 1929-30 mark the fourth Centenary of two crucial events having to do with the birth of Protestantism. In April, 1529, the representatives of the German people signed the historic *Protest* which gave to Protestantism its name and character. In June, 1530, the German Reform leaders submitted to the Imperial Diet the first Protestant Creed, the Augsburg Confession, wherein they affirmed their acceptance of the Catholic Faith and their condemnation of the Roman abuses. These might well be called the chart and compass of Protestantism. It is thus peculiarly appropriate that the Cole Lectures, 1930, should be devoted to taking the bearings of our present-day Protestantism. . . . Dr. Kirk has shown with a gratifying clearness how the re-

demptive Spirit of Protestantism furnishes a corrective for the blight of Secularism, the short sightedness of Humanism, and the futility of a Social Gospel that discards religion. With equal clearness he has shown that 'a pure, undiluted Protestantism' liberates the soul from fanatical bibliolatry, mechanical ecclesiasticism. . . . He gives a vote of confidence to those younger prophets of righteousness in the Church today whose spirit he describes as 'relentlessly critical, daringly adventurous, and gloriously hopeful.' In the midst of the chaotic confusion of our many would-be oracles, he hears the voice of one who not only says, 'Let there be light,' but, without hesitation adds, 'I am the Light of the World.'"

*
Harris E. Kirk

Sometime moderator of the Presbyterian Church in the U. S. (1928); summer preacher in Westminster Chapel, London (1922-27); Sprunt Lecturer, Union Theological Seminary, Va. (1916); Carew Lecturer (1916) and special lecturer on homiletics and psychology, Hartford Theological Seminary (1919-24); Shepherd lecturer, Bangor Theological Seminary (1928); annual lecturer on historical Christianity at Princeton University (since 1923); and pastor, Franklin St. Church, Baltimore, (since 1901).

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THE EVOLUTION OF WAR. By Maurice R. Davie. Yale University Press. \$4.00.

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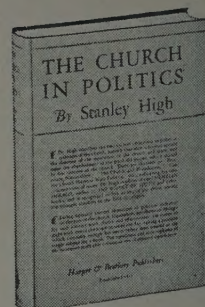
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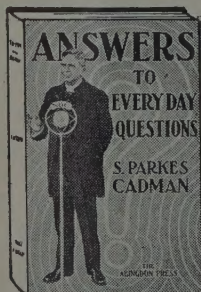
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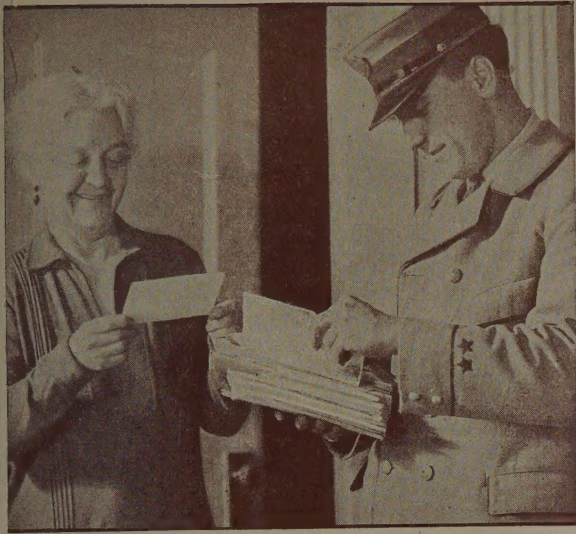
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